This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

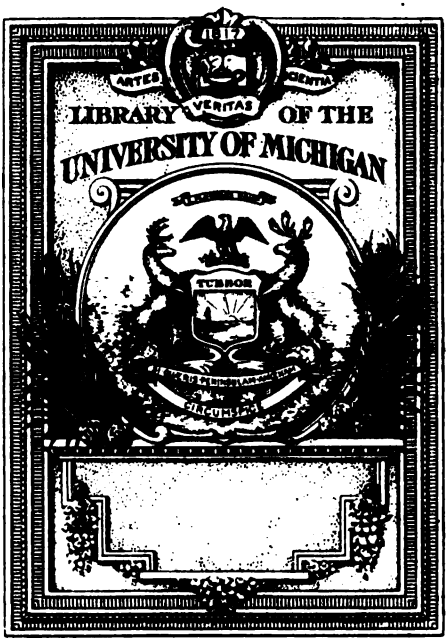
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

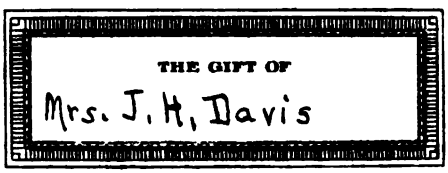
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

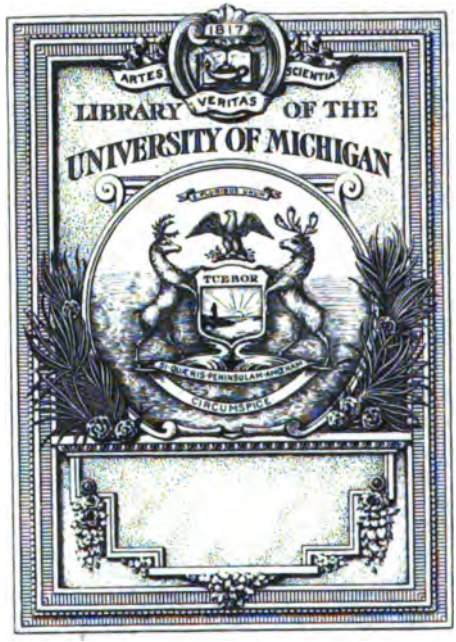
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

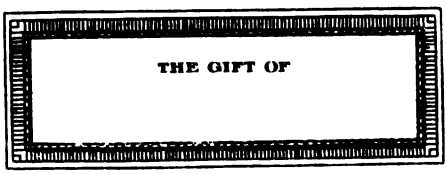
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`


ARTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
TURBOR


THE GIFT OF
Mrs. J. H. Davis


1817
ARTES
SCIENTIA
VERITAS
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
TUEBOR
SIRCUMSPICE


THE GIFT OF

BX
6331
J52

L. B. Peter

UNIV. OF MICH.

BAPTIST

DOCTRINES;

BEING AN EXPOSITION, IN A SERIES OF ESSAYS BY REPRESENTATIVE BAPTIST MINISTERS, OF THE DISTINCTIVE POINTS OF

BAPTIST FAITH AND PRACTICE.

EDITED BY
REV. CHARLES A. JENKENS,
OF NORTH CAROLINA.

ST. LOUIS:
CHANCY R. BARNS.
1881.

COPYRIGHT 1880.
CHANCY R. BARNS.

Gift
Mrs. J. H. [illegible]
1-4-27

PREFACE.

In no spirit of controversy is this volume sent forth. Its aim is not to kindle strife, but to impart truth. Every religious denomination, perhaps, that wields a very extensive influence among men, has a formulated creed. The Mohammedans have their Koran; the Catholics, their long-established ritual; the Episcopalians, their Book of Common Prayer; the Methodists, their Discipline; the Presbyterians, their Confession of Faith; and the Baptists, the Gospel of their Lord. While Baptists have no rule of faith other than the Scriptures, and while they point every inquirer after divine truth to the Word of God as the ground of his belief, it has, nevertheless, been deemed expedient to give prominence to those great truths which separate them, more or less widely, from the rest of mankind.

To further this end, an endeavor has been made to secure talent and learning second to none in the denomination. How far the effort has met with success, let others judge.

As to the desirability of such a work, there can be but one opinion among those who love the coming of their Lord, and believe the Gospel of Christ to be the power of God unto salvation to every one that believeth. The tendency to ignore doctrinal teaching is too sadly prevalent; and hence, the rich instruction contained in the doctrines is lost to many. It is hoped, however, that thousands of Baptists, by reading these pages, may be brought to rejoice in the faith once delivered to the saints, and to realize fully that their creed is from heaven.

All the articles, with the exception of two, have been obtained from the authors expressly for this Work. Spurgeon's Sermon on *Baptismal Regeneration* and Fuller's discourse on *Predestination* are taken by permission from their published Sermons.

If, under the direction and blessing of the Great Head of the Church, this book shall prove the humble means of establishing those whose faith is Scriptural, and of bringing many who are in error to a knowledge of the truth as it is in Jesus, the editor will not regret the anxiety it has caused him.

C. A. JENKENS.

FRANKLINTON, N. C., Jan. 1880.

CONTENTS.

INTRODUCTION: 9
By Rev. C. A Jenkens, *Franklinton, N. C.*

I.

BAPTIST FAITH AND PRACTICE; 30
By Rev. Thomas Armitage, D.D., *New York City.*

II.

THE INSPIRATION OF THE SCRIPTURES; . . 49
By Rev. J. B. Jeter, D.D., *Richmond, Virginia.*

III.

INFANT BAPTISM UNSCRIPTURAL; 70
By Rev. Wm. Cathcart, D.D., *Philadelphia, Pa.*

IV

WHY THE BAPTISTS DO NOT BAPTIZE THEIR INFANTS; 109
By Rev. W. E. Hatcher, D.D., *Richmond, Va.*

V.

BAPTISMAL REGENERATION; 114
By Rev. C. H. Spurgeon, *London, England.*

VI.

IMMERSION ESSENTIAL TO CHRISTIAN BAPTISM; 151
By Rev. H. S. Burrage, *Portland, Maine.*

VII.

CLOSE COMMUNION; 173
By Rev. R. M. Dudley, D.D., *Georgetown, Ky.*

VIII.

BAPTIST CHURCHES APOSTOLICAL; . . . 198
By Prof. Albert H. Newman, *Rochester, N. Y.*

IX.

THE GOSPEL MINISTRY; 245
By Rev. J. M. Stifler, D.D., *New Haven, Ct.*

X.

THE DIFFERENCE BETWEEN A BAPTIST CHURCH AND ALL OTHER CHURCHES; 264
By Rev. T. H. Pritchard, D.D., *Wake Forest, N. C.*

XI.

THE MULTIPLICITY OF DENOMINATIONS AN EVIL; 283
By Rev. J. B. Gambrell, D.D., *Clinton, Miss.*

XII.

MISSIONS, THE SPIRIT OF CHRISTIANITY; . . 301
By Rev. J. B. Hartwell, D.D., *San Francisco, Cal.*

XIII.

BAPTISTS AND MISSIONS; 322
By Rev. A. H. Burlingham, D.D., *New York City.*

XIV.

SPECIAL PROVIDENCE; 345
By Rev. Wayland Hoyt, D.D., *Brooklyn, N. Y.*

XV.

THE TRINITY; 361
By Rev. Alvah Hovey, D.D., *Newton Centre, Mass.*

XVI.

THE DIVINITY OF CHRIST; 385
By Rev. W. T. Brantly, D.D., *Baltimore, Md.*

XVII.

THE ATONEMENT; 405
By Rev. G. W. Samson, D.D., *New York City.*

XVIII.

THE PERSONALITY OF THE HOLY SPIRIT; . . 443
By Rev. A. J. Gordon, D.D., *Boston, Mass.*

XIX.

REGENERATION ESSENTIAL TO SALVATION; . 457
By Rev. E. G. Taylor, D.D., *Providence, R. I.*

XX.

PREDESTINATION; 479
By Rev. Richard Fuller, D.D., *late of Baltimore, Maryland.*

XXI.

FINAL PERSEVERANCE; 517
By Rev. T. T. Eaton, D.D., *Petersburg, Virginia*

XXII.

FUTURE PUNISHMENT; 533
By Rev. J. L. Burrows, D.D., *Louisville, Ky.*

XXIII.

THE RESURRECTION; 547
By Prof. Norman Fox, *New York City.*

LIST OF ILLUSTRATIONS.

Facing Page.

1. PORTRAIT OF REV. J. B. JETER, D.D., late Editor of the "*Religious Herald*," Richmond, Va. 1
2. SECOND BAPTIST CHURCH, *Philadelphia, Pa.*, Rev. Wm. Cathcart, D.D., Pastor. . . . 70
3. COLBY UNIVERSITY, *Waterville, Me.*, Founded 1820. Rev. Henry E. Robins, D.D., President. 151
4. ONE OF OUR PRIMITIVE CHURCH HOMES; The first Baptist Church ever erected in Missouri. . 173
5. ROCKEFELLER HALL, ROCHESTER THEOLOGICAL SEMINARY. 209
6. TREVOR HALL, ROCHESTER THEOLOGICAL SEMINARY, *Rochester, N. Y.*, Founded 1851. 225
7. TELUGU BAPTIST MISSION CHAPEL at Ongole, India. 301
8. SECOND BAPTIST CHURCH, *St. Louis, Mo.*, Rev. W. W. Boyd, D. D., Pastor. . . . 337
9. FIRST BAPTIST CHURCH, *Galesburg, Ills.* (A Model Village Church Building.) . . . 345
10. NEWTON THEOLOGICAL INSTITUTION, *Newton Centre, Mass.*, Rev. Alvah Hovey, D.D., President. 361
11. FIRST BAPTIST CHURCH, *Baltimore, Md.*, Rev. J. W. M. Williams, D. D., Pastor for thirty years. 385
12. DENISON UNIVERSITY, *Granville, Ohio*, Founded 1831, Rev. Alfred Owen, D.D., President. . 417
13. CROZER THEOLOGICAL SEMINARY, *Upland, Penn.*, Founded 1868, Rev. H. G. Weston, D.D., President. 481
14. WILLIAM JEWELL COLLEGE, *Liberty, Missouri.* Founded 1849, Rev. W. R. Rothwell, D.D., President. 529

INTRODUCTION.

BY REV. C. A. JENKENS, FRANKLINTON, N. C.

"Speak unto the children of Israel, that they go forward."
—Ex. xiv. 15.

Possibly an overtasked and broken-hearted people had well-nigh forgotten the gracious promise God had made long years before to Abraham, their father, saying: "I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." As their backs smarted under the task-master's lash, or as they gathered straw in Egyptian fields, like Sarah, they may have laughed at the promise of Jehovah, and esteemed it but an idle tale that they were ever to be an independent people, the peculiar favorites of heaven, dwelling in a land every way fitted to be a type of Paradise. But God

is not slack concerning his promise, as some men count slackness; and to-day, fleeing in wild confusion, six hundred thousand effective men, besides old men, women, and children, have gathered on the border of the Red Sea. The vast moving throng numbers hardly less than two million souls, and this day is the Lord's word gloriously fulfilled, "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore."

Meanwhile the Egyptians are not idle. Pharaoh and his servants, recovering somewhat from the shock of plagues, and determining still further to defy the living God, go forth in hot pursuit of their former slaves. Their serried ranks march on, "terrible as an army with banners," until the grating of their chariot wheels on distant rocks and the thundering tramp of their chargers arouse the Israelites from their dreams of deliverance and peace.

Destruction seemed inevitable to the chosen seed. Trembling age looks back upon the neighboring hills crowned with foes, terrified children cling to no less terrified mothers in Israel, and even the stoutest hearts are dismayed at the approaching peril. The people murmur against Moses and against God. Escape seemed impossible. On one hand rose a treacherous mountain; on the other stretched a

desert waste; behind them marched an infuriated host, headed by its king; while befcre them rolled the angry waves of an unbroken sea. To show, perhaps, the strength of his own arm and the glory of his own name, Jehovah commands Moses to "speak to the children of Israel that they go forward." Go forward? How can it be—difficulties on every side! Half doubting, they obey the strange command, and march to the water's brink, when, lo, the prophet of the Lord lifts his rod over the sea, and the waters rise on either side a perfect wall, through which a redeemed and happy people pass.

Holding up the children of Israel as a type of that Church the Son of God came to establish, I wish to impress upon the reader the following lessons:

I. *Absolute obedience to God, the supreme necessity of the Church.*

Demosthenes, when asked what is the first thing in oratory, replied, "Action." When asked what is the second, he again said, "Action;" and when asked what is the third thing, he still said, "Action." To pilgrims in a land of sin and death, it matters not so much what are the essential elements of an evanescent art, but we do know that the first and last thing in the divine life of the soul and in the prosperity of the Church, is *obedience.* The whole duty of the Church, as well as of man, is to "fear God and keep

his commandments." Were it possible for a heaven-redeemed soul to cease to obey, it would also cease to live; and if a church cease to obey, it also ceases to exist as a divine institution. Had the children of Israel positively refused to go forward in obedience to the divine command, or had they presumptuously attempted to scale the mountain range on their right, or flee through the desert on their left, or to repel the threatening hosts of Pharaoh at their back, they must have forfeited their freedom and happiness, and suffered defeat and shame.

Is it strange, then, that there should be found throughout the history of the Church a people ready to walk in the statutes of the Lord, and willing to suffer persecution and death rather than depart from his law? Baptists are not unfrequently reminded that they lay too great stress on literal obedience in ecclesiastical matters; but, knowing the fearful consequences of disobedience recorded in the Scriptures for the admonition of men, they do not see how they can act otherwise, even if they desired to do so. Below will be given a few of the many reasons why Baptists cling so tenaciously to the Word of God in all points of a doctrinal character.

1. Obedience is made by Jesus a test of love. In that chapter of marvellous sweetness and heavenly tenderness in John's Gospel, our Lord says, "If ye love me, keep my commandments." In another place he makes compliance with his law a test of

friendship, saying, "Ye are my friends, if ye do whatsoever I command you." Again, a priceless promise, a promise sacred and glorious to every believer, is connected with the observance of his word: "If ye keep my commandments, ye shall abide in my love." Believing, then, that submission to the will of our Lord is one of the loveliest graces of the renewed heart, we feel that we cannot depart from his commands without proving false to ourselves and false to him.

2. On the other hand, disobedience is everywhere held up in the inspired volume as one of the blackest vices of the human heart—a vice on which rest alike the unmingled displeasure and withering curse of Almighty God. In order to impress upon the hearts of men the "exceeding sinfulness" of disobedience, the apostle Jude penetrates another world to adduce a fitting illustration. He says, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Can language be more strong, or doom more terrible?

Another sad, but striking instance, may be found in the history of our first parents. Theirs was a a happy lot—God their companion, Eden their home. For them, birds sang, streams murmured, fruits ripened, and flowers bloomed. But, at some evil hour, Satan suggested a rebellious act that resulted

in the loss of all. As they pluck the fruit, it turns to ashes on their lips; and as they gaze upon the flowers, they fade—fit symbols of their blasted hopes. The fatal effects of this one treacherous act are seen and felt wherever man lives. Sin has poisoned the entire race; for in Adam all die. Eden! mystic name—at whose mention start into being a hundred thoughts—where to-day is Eden? The traveller may surmise, men may guess, but no man knows. Its general locality may be ascertained, but it is impossible to say with certainty, of any spot on earth, "This is the Garden of the Lord." Thus has Jehovah blotted out the earthly Paradise as a forceful expression of his wrath against man's first disobedience.

Fruitful instruction may further be gathered from the case of Moses. This was a man upon whom rested the dews of heaven, and to whom were granted many and peculiar privileges. He was at once the favorite of the Father and the type of the Son. On one occasion, however, Moses was betrayed into an act of disobedience. The thirsty congregation of Israel gathered about him, clamoring for water, and the Lord spoke to Moses, saying, "Take the rod and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water." But Moses regarded not the injunction of his Maker, and "lifted up his hand, and with his rod he smote

the rock twice." For this unfaithfulness, the great law-giver was not permitted to enter the promised land. The difference between *speaking* to the rock, and *smiting* it, may have appeared small in the eyes of the servant of the Lord, but in the eyes of the Lord himself, it was very great.

I shall notice next the rash act of Uzzah. The law touching the sanctuary and its vessels is recorded Num. iv. 15, as follows: "And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die." When the Israelites were bringing up the ark from Kirjath-jearim, "Uzzah and Ahio drove the cart." When they came to the threshing-floor of Chidon, Uzzah put forth his hand to support the tottering ark, "for the oxen stumbled," thinking, perhaps, he was rendering timely and acceptable service, but at the same time forgetting the commandment of the Lord, that they shall not touch any holy thing, lest they die." So God's anger was kindled against Uzzah, and he smote him.

A notable instance of God's abhorrence of disregard to his word, is presented in the life of Saul. The king of Israel was commanded to go and smite Amalek, and utterly destroy all they had, and to spare them not; but "to slay both man and woman,

infant and suckling, ox and sheep, camel and ass." Saul smote the Amalekites, but, contrary to the divine command, preserved Agag and the best of the spoil, "sheep, oxen, and the chief of the things." The king declares to Samuel that his purpose was to sacrifice to the Lord; but the prophet replies, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

The last instance to be adduced in this connection is the history of Judas Iscariot. Singularly was this apostle favored. He shared the instructions of the other apostles. He witnessed the miracles of his Lord. Jesus makes known to him, as to the rest, the unmistakable requirements of his law. In the full blaze of divine truth, Judas determines to betray the Redeemer, and, violating the spirit of every command God has given, sells for thirty pieces of silver his Saviour and his soul.

Remember, then, that by disobedience angels lost heaven; man, Eden; Moses, the promised land; Uzzah, his life; Saul, his crown; and Judas, his soul.

3. Baptists are unwilling for their practices to

vary from the Scriptures, not only because fidelity to Christ demands it, but because they fear the expansive power of error. Error is a subtle thing; once begun, it is beyond the science of numbers to compute its end. It is like artillery that shakes the solid earth, and fills the heavens with its thunders, until neighboring hills and peaks and distant valleys are vocal with its echoes. Let me illustrate more fully. Once suffer human authority to be the governing power in the Church, and that body will ultimately have, as a vicar of Christ, a priest, a bishop, or a pope. Having a human head, it will also have a human body. The moment man began to control it, it ceased to be a Gospel Church. Admit infant baptism, and the result will be the unchaste union of Church and State, an unregenerate membership, or, at all events, a disregard of the Scriptural mode of baptism. Thus "a little leaven leaveneth the whole lump."

4. Baptists hold that Jesus Christ is the founder of the true Church, and that he alone has the right to give it its ordinances and its laws. To undertake to make an improvement upon what he has done, is to impeach his wisdom and impugn his goodness. It is to say he knew not how to establish a church best calculated to promote the interests of men and the glory of his name. If, however, it be admitted that he had sufficient wisdom to found such a church, and did it not, the blasphemous conclusion must be

reached, that the neglect is due to a want of goodness and love on his part.

Again, they are assured their churches are well founded. Jesus says, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Glorious truth, and precious promise! *I* build *my* church! Not Abraham, not Peter, not Henry VIII., not John Wesley, not Alexander Campbell, but Jesus Christ the Son of God. The true Church, then, cannot be traced to human origin.

5. The last reason I shall assign for Baptists refusing to depart from the New Testament church model is, that they have examined the creeds of other denominations, and have failed to discover anything camparable to their own faith. With pain, they have observed the tendency of ecclesiastical organizations, not modelled after the Scriptures, to lose their spiritual power, and to be absorbed in the world. What, for instance, is the spiritual force of the Jews? What are they accomplishing for the glory of God, for the conversion of their own race, or for that of the world? What has been the spiritual tendency of the Romish Church? Let the blood of God's martyred saints cry out. Let the enslaved nations speak. Give a tongue to ignorance, crime, and war, and they will testify that the Roman Catholic Church has been the fruitful mother of vice and error, opposing in every way possible the cause of

truth and heaven. The other pedobaptist churches differ, more or less widely, from the Romish Hierarchy, but as a matter of history, they can be traced as branches of that prolific vine. Romish errors still find a home in their creeds. They have inaugurated many reforms, and done many good works; but they have failed to erect a Scriptural church, or give to the world a pure gospel. The Protestant churches have not been able to contend successfully with the mother church. As Dr. Curry observes, "Baptist principles are necessary in their totality for the final overthrow of Romanism." Again, "many candid Romanists admit that Baptists are the only thorough antagonists of their creed." The same author quotes Dr. Buckland as saying, "It was truly said, in that day, that whenever the reformers would find arguments to conquer Rome, they used those of the Anabaptists; and when they contended with Anabaptists, they were compelled to use the arguments of Rome,—the authority of the church, and the established customs and traditions of the past. They could not appeal successfully to the Bible. This inconsistency was again and again urged upon them by Romanists, and it was declared that there is not, cannot be, any middle ground between the Baptist faith and the faith of Rome."

While other denominations are rising and falling, and while their history has, for the most part, been a history of blunders and changes, the Baptists have

held on to the even tenor of their way, glorifying God, and blessing the world. Though their churches are entirely separate and independent, they nevertheless harmonize in doctrine, because the Scriptures constitute the bond of union. They are perfectly satisfied with their creed, believing it to be of heavenly origin, and best suited to the wants of men and the will of God.

Through persecution and ridicule they have come, humbly walking in their Master's footsteps and hearkening to their Master's voice. Others may seek strange paths and delight in strange creeds, but they will obey Jehovah's voice, and "go forward."

II. The second lesson we find in the narrative from which the text is taken, is that *there are no non-essentials in the divine commands.* Moses was not only required to order the children of Israel to advance, but *first to lift up his rod*, and *stretch out his hand* over the sea, and divide it. This was not a mere form or an unmeaning ceremony. It was a high and heavenly mandate, invested with the glorious dignity of divine authority. Many who are accustomed to select those truths that are congenial to their creed, and to despise the others, may discover but slight connection between lifting a rod and dividing a sea. It is well to remember, however, that the angry waters parted not, nor was deliverance

effected for an imperilled host until this *minor* command was obeyed. Dr. Tucker forcibly remarks: "Is it conceivable that the great God could possibly lend the sanction of his authority to that which is nothing but emptiness? or that he would command us to do that which might well be left undone? Does disobedience of any part of his law make no change in our relations to him? A mere form is an insignificant thing and unworthy of respect. Has God commanded anything that is insignificant or unworthy of respect? Is any part of his law contemptible? The soul takes fright at the very thought. God's commandment is exceeding broad; each part of it is jealous of the honor of every other, and each is invested with the majesty of all."

Is there any part of God's Word that sanctions disregard for even the smallest of his requirements? On the contrary, are there not abundant passages that teach his displeasure at such disregard? When Lot was instructed to leave the doomed city of Sodom, the angel's warning was: "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." As they were hastening across the plain, it may have appeared to Lot's wife a trivial matter to look back toward the fated city, the scene of past associations, and the home of her children. Not hearkening to the angel's voice, she hesitates, turns, and looks; and "she became a pillar of salt."

Only a look! yes, a look, but a disobedient look. As it is true that there is life in a look, so it is true that there is death in a look. "Remember Lot's wife." Samson may not have conceived any *essential* relation between his long hair and his great strength; yet when he lost the one he also lost the other. What *essential* link is there between rams' horns and the destruction of a city? Yet the walls of Jericho stood firm until the horns were sounded.

And again: "Moses was admonished of God, when he was about to make the tabernacle: For, see, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. viii., 5. How minute the details—yet how important! each one an essential part of the divine pattern. As the tabernacle of the Father was constructed after a pattern, so was the church of the Son. His pattern was his own commandments: "teaching them to observe all things whatsoever I have commanded you." Matt. xxviii., 20. Who will be bold enough to assert that the last instructions of our Lord to his church embodied non-essentials? Rather let every believer say with Dr. Gill: "Whatever is done in a way of religious worship should be according to divine rule; a church of Christ ought to be formed according to the primitive pattern, and should consist, not of all that are born in a nation, province, or parish; nor should all that are born of believing parents be admitted into it; no unholy,

unbelieving and unconverted persons, only such as are true believers in Christ, and who are baptized according as the word of God directs."

Jesus has set his people an illustrious example. How careful he was of the minor points of the law. He kept the *whole* law, and deemed no prophecy of so small importance as not to attend, even amid the pangs of the cross, to its fulfilment. "Christ also suffered for us, leaving us an example, that ye should follow his steps." I. Peter ii. 21.

To teach that there are non-essentials in the Gospel, is not only insulting to Jesus but dangerous to men. Who is to decide what is, and what is not essential? The whole matter is left necessarily to the wild caprice of misguided men. Men differ as to the importance of the various doctrines of the Scriptures; they must have, then, different churches as the expression of their faith. Creeds of every description are framed, confusion arises, and Christianity is dishonored. Who is to say that it makes any difference whether Christ or the Pope is head of the church? Who shall condemn Episcopalians for encouraging the unhallowed union of Church and State? Who shall decide between Unitarians and Trinitarians, between Methodists and Mormons, between Presbyterians and Campbellites? In other words, who is to judge between truth and error? Pedobaptists answer, "I." Baptists answer, "Jesus." There is no middle ground. We must receive the

truth, and the whole truth, as found in the inspired volume. To do otherwise, is to plunge into mists and endless error.

III. *God makes a way for his people.*

This is the concluding lesson. Hedged in on every side, humanly speaking, escape was impossible in the case of the children of Israel. But with God all things are possible. He looks down upon the bewildered people of his peculiar and unchanging love, and through the depths of the sea he makes a way for them to pass dry-shod. Strange way—but safe and glorious! and right joyfully did Moses and the people sing a sweet song unto the Lord, saying: "And with the blast of thy nostrils the waters were gathered, the floods stood upright as a heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?"

In ways quite as wonderful has Jehovah led those who have delighted to obey him. Enoch walked with God; and by a path never trod before, entered the gates of glory. When the stern prophet had

ended his mission on earth, the Master honored him with a chariot of fire and flaming horses; and "Elijah went up by a whirlwind into heaven." When sorrow had filled Jacob's heart, and he cried in bitterness, "Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me," still, all things were working together for his highest good, and a lovely providence was preparing a way for him to enter a land of peace and plenty. The world was corrupt and full of violence, and God determined to destroy our wicked race. One man, however, a preacher of righteousness, has found favor in his sight. On Noah and his family rests the divine love. When a guilty race is overwhelmed in ruin, and the footprints of men have been blotted out from the earth, Noah rides on the universal wave, until the storms are hushed, the wrath of heaven appeased, and the rainbow of promise beams from the peaceful clouds.

No less remarkably has God preserved his Church. From its inception until now, it has not lacked enemies. Foes within and foes without have sought either to change or to destroy it. Early men began to transgress the commandments of God by their traditions, and to make his word of none effect. Slight errors, and then grosser errors, crept into the early churches. Slight deviations from apostolic practices resulted, at length, in bold subversion of the divine arrangement. Thus arose the "man of

sin," the Church of Rome. The true churches were persecuted and despised. Ecclesiastical authority was blended with temporal power, and the civil arm was raised to crush the gospel of God's beloved Son. Dark ages brooded over the nations, and over the apostolic churches. It almost seemed that God had forgotten to be gracious, and Jesus to remember his promise, "Lo, I am with you alway, even unto the end of the world." Liberty was crushed, and there was scarcely a light to shine amid the unmingled gloom. The Lord Jesus had, however, faithful witnesses and a peculiar people dwelling in mountain caverns. The gospel light had burned low, but had not been extinguished. Forces, divinely ordered, were at work, which resulted eventually in the Reformation. While apostate churches were seeking alliance with the State, and reposing in the unchaste embrace of princes, the true church of Jesus never bowed to temporal power, nor laid her virgin head on the pillows of royalty. She repelled alike the threats of priests and the flattery of kings. As the heavenly influences of these churches began to spread, a few great minds caught the spirit of Christianity, and, under divine guidance, inaugurated the Reformation. Thus did God make a way for his elect—a way that led through deserts, wildernesses, persecution, blood, and death. The reformers had too much of the spirit of the Romish Church remaining in them to be altogether favorable to

churches holding Baptist views. The heaven-taught doctrine of religious liberty, so fondly cherished by these churches, was strenuously opposed by the Protestants. Protestants, true to the spirit of the mother church, soon began to seek union with the State, or else to assume authority not delegated to men. The Baptists were again in disfavor, and again persecuted and despised. Under Protestant sway, there seemed to be no genial soil where a pure gospel could flourish.

A brighter day was soon to dawn. There was a land, basking in the rays of the western sun, and washed by western seas—a land whose forests as yet had never resounded with the glad tidings of eternal love and the praises of Almighty God. America, long reserved for a noble end, is now discovered. Here liberty has built its temple, and a pure gospel has made its home. Here the shackles of superstition fall from the captive's hand, and the blood-redeemed soul exults in conscious freedom. Here the humblest believer is taught that he is superior to priests and popes, and destined, under the influences of immaculate love, to rise superior to ignorance and sin, and wear a crown brighter than "flaming suns or shining constellations."

The passage of the children of Israel from a land of bondage, through the Red Sea, to the land of promise, is strikingly suggestive of the passage of a pure Christianity from the spiritual bondage of Euro-

pean superstition, across the ocean, to a land of liberty and peace. We know, at all events, that God has made a way for his church, and that that church is destined to bless not only America, but the whole world. Yes, blessed Jesus, thou hast built thy church upon a rock, and the gates of hell have not prevailed against it!

The Baptists of America have done a noble work, and their influence is even now felt throughout this land. In numbers they have multiplied from thousands into hundreds of thousands, and from hundreds of thousands into millions. But their power is not to be estimated by numbers; they have taught freedom of soul to this nation, and furnished a model for its great government. Their influence extends far beyond their own ranks. It is exerted unmistakably in other denominations. How many more persons are immersed in other communions than formerly. In many communities, where once the custom prevailed, how seldom are infants baptized. Other changes might be noticed that are traceable to the same religious power; but it is unnecessary to relate them now.

Then, "go forward," Church of the living God; "ye are the light of the world." The Saviour's words find a forceful illustration in an incident related by a distinguished traveller, and quoted by the late Dr. Richard Fuller. "Being at Calais," remarks the writer, "I climbed up into the light-

house and conversed with the keeper. 'Suppose,' said I, 'that one of those lights should go out.' 'Go out? impossible!' he exclaimed, with a sort of consternation at the bare hypothesis. 'Sir,' he added, pointing to the ocean, 'Yonder, where nothing can be seen, there are ships going by to every part of the world. If to-night one of my burners were to go out, within six months would come a letter, perhaps from India, perhaps from America, perhaps from some place I never heard of, saying, on such and such a night, at such and such an hour, the light at Calais burned dim, the watchman neglected his post, and vessels were in danger. Ah, sir, sometimes, in the dark nights, in stormy weather, I look out to sea, and feel as if the eye of the whole world were looking at my lights. Let them go out? burn dim? O never, never, never!'"

Go forward to greater attainments in grace and to nobler works of love! Remember that one is your Master, even Christ. Remember that it is his to bind the earth with fetters of ice, or wreathe it with the flowers of spring—his "to kindle the fires of suns or quench the light of stars"—his to frame a world or found a church—his to command, ours to obey!

BAPTIST FAITH AND PRACTICE.

BY REV. THOMAS ARMITAGE, D. D., N. Y.

"We desire to hear from thee what thou thinkest, for as concerning this sect, we know that everywhere it is spoken against." Acts xxviii. 22.

Paul had been brought to Rome, a prisoner in chains; he was poor and friendless, and charged with being a ring-leader in "the sect of the Nazarenes." His enemies had inveterate prejudices against him, because he was an abettor of the claims of Jesus. Still, knowing also his great intellectual power, his refinement of manner, purity of motive, and spotlessness of character, they professed a willingness to hear him plead the cause of Christ before they condemned it, or judged him. This seemed manly. There is an air of equity, fairness and candor about their words, "we desire to hear from thee," which commends the men who uttered them. And this was all that the Apostle asked. Give him an impartial hearing, in order to a right judgment in the matter, and then, if they rejected both him and his religion, he could do no more. A man of one religion pays a poor compliment to a man of

another, and a poorer to his own, when he cannot, or dare not, investigate the religion of his fellow man; but to refuse him a frank hearing, betrays conscious weakness.

The Christians held tenets and practices in wide distinction from both Jews and pagans, but what difference did that make to either of them? These "Nazarenes" injured no man, friend or foe, in his property, character or person. They were gentle in spirit, and harmless in life. They were not "fornicators, or covetous, or railers, or drunkards, or extortioners." They were poor but not morose, and instead of being dangerous, or even burdensome to the community, they went about doing good, and at the same time, "ministered to their own necessities" by hard labor. Why, then, were they "everywhere spoken against?" Could not calumny and reproach let them alone? Why should hate be stirred to its depths, because truth and its supremacy sanctified the heart and life of its disciples? Certainly, there was no cause here for the hiss of proscription, and men reproached them, either in ignorance of their principles, or despite their better knowledge. In either case they were inexcusable. If they were ignorant, they could have had light by asking for it, and if they knew better, then they did violence to their own manhood. The fact is, that they were not so ignorant as they seemed to be, but the evidences of Christianity had silenced their

reasoning, and overwhelmed them in shame; so that, in malice they came to berate that to which they could not reply. This trick was considerably older than themselves, and has long outlived them. Since the days of Paul, Christians are divided into sects quite as much as the Jews were in his day. These in some principles and practices, are wide apart. The lamentable consequence is, that alienations have sprung up, which subject, sometimes one sect and sometimes another, sometimes one doctrine and sometimes another, to denunciation. Then follows the unlovely and unlicensed charge of "bigot" and "fanatic," "heretic" and "schismatic." All this is followed in turn by the unmitigated evil of misrepresenting and distorting each other's views and positions; of subjecting each other to unfounded reports and misrepresentations of opinion and practice, descending sometimes, even to caricature, greatly to each other's prejudice, if not to the point of direct falsehood. In all charity, this renders it pretty evident that one body of Christians is content to remain wilfully ignorant of the tenets and practices of others, and of their reasons therefor. Indeed, it is a very rare thing to find a man of one sect, who could, if he honestly tried, write a formula of the faith of another sect, which his Christian neighbor would be willing to subscribe to, as a correct exhibit of his own principles and practices. Nor can you wonder at this, when you consider how

few there are who can give an intelligent exposition of their own principles, and their reasons for cher ishing them. So, then, I am sorry to say, most of the Christian denominations speak of each other, either in ignorance, or prejudice, in something, or somewhere. Now, is there any sense or manliness, not to say true religion, in this state of things? Can we not frankly, without ill-natured controversy, calmly, without disturbed passion, and freely, without restraint, explain to each other what we hold, and why? And then, if we fail to see alike, we shall mutually respect each other's convictions. Let me make an honest attempt to do this, on the Baptist side of the house. Of course it will be impossible for me to give you all the reasons for what we believe and do, in one address; this would require volumes. I must be content, therefore, with telling you what we believe and do, without giving the reasons.

You all know, to begin with, that as a sect we have the unenviable distinction of being "everywhere spoken against"; for we are not honored in one place, and subjected to obloquy in another—the detraction is pretty evenly spread. Perhaps it does us no injury, as "a prophet has no honor in his own country," but that makes it no easier to bear; rather a little harder, because a Baptist prophet has none either there or anywhere else. This may be a true sign of prophethood; I do not deny that, but I do deny that we enjoy proscription because we find

that it is refreshing. Even this prejudice makes us the more anxious to be understood by others, as we understand ourselves. We hold, then, to these three great foundation principles, namely:

1. That the book called the Bible is given by the inspiration of God, and is the only rule of Christian faith and practice. The consequence is, that we have no creeds, nor catechisms, nor decretals, which bind us by their authority. We think a creed worth nothing, unless it is supported by Scriptural authority, and if the creed is founded on the word of God, we do not see why we should not rest on that word which props up the creed; we prefer to go back directly to the foundation itself and rest there alone. If it is able to sustain us, we need nothing else, and if it is not, then we cannot rest upon a creed to support us when that creed has no support for itself. Some of our churches have what they call "Declarations," or "Articles of Faith," which are mere statements of what they think that the Bible teaches, but they are not put forth by any theological or ecclesiastical authority, and therefore do not bind the consciences of the churches. Some of our churches have no such "Articles" or "Declarations," because they find no need for them, and those who use them do not all use the same. Our churches hold that Jesus Christ is the only Law-giver, and the only King in Zion; that his law is laid down in the Scriptures, and is perfect: and, therefore, they refuse

2. A regenerated church membership. No person can become a member of a Baptist church, till he professes to have found the remission of his sins, by faith in the merits of our Lord Jesus Christ. Many fall into the mistake that, in some way or other, we are sacramentarians; that is, that we associate the moral renovation of the soul with baptism and the Lord's Supper. This is a sad mistake. We believe that man cannot be "born from above, or made a new creature," excepting by the sovereign influence of the Holy Spirit on the heart, leading the sinner to accept the benefits of Christ's atonement, by faith, to the free justification of his soul. Then, when he is regenerated, or as the word means, generated again, we accept him as a fit subject for baptism. In that act, he professes his faith in Christ as his present Saviour. So far from baptizing a man, in order that his soul may be regenerated thereby, we administer it to him because he is already regenerated by the Spirit of God. We say to him, "You have no right to baptism till you are 'born again,' till you have a new heart, and are made a temple of the Holy Spirit. All the waters on the globe, and all the religious services that may be used in connection with water, cannot cleanse your soul of one stain or blot which sin has left. But now that you are regenerated from above, it is your duty to be baptized, and your privilege to be baptized, and by that act to declare that you are already a renewed man. And

because you are now 'dead indeed unto sin, and alive unto righteousness,' you 'must be *buried* with Christ in baptism:' just as Christ was first buried in the waters of the Jordan, and then in the tomb of Joseph; that like as he was raised again by the glory of the father, even so should ye walk in newness of life." This is the doctrine of baptism as Paul preaches it in the sixth chapter of Romans, and this is the reason that we *immerse* men, because when men are "buried," they are covered in the tomb. This is what we understand by burying a believer "with Christ in baptism." You will see therefore, that we must

3. Reject infant baptism. An infant, we think, cannot be brought to the Lord's baptism, any more properly than it can be brought to the Lord's supper. It cannot discern the import of the Lord's baptism, any more than it can discern the Lord's body, therefore, it cannot show forth the significancy of one, any more than it can the significancy of the other. It is a subject for neither ordinance. On this point the *North British Review* exactly expresses our views when it says: "Scripture knows nothing of the baptism of infants. There is absolutely not a single trace of it to be found in the New Testament. The recognized baptism of the ancient church was that of adults." But we do not rest there, on this subject. Professor Lange, of Jena, who is not a Baptist, expresses our views more fully, when he

says: "Would the Protestant church fulfill and attain to its final destiny, the baptism of infants must of necessity be abolished." Now this learned man thinks that infant baptism should be abolished, if Protestantism would reach its "final destiny." But he does not give us his reasons for thinking so. Our own views on the same subject are these:—It seems to us that infant baptism is in conflict with the great doctrine of the atonement of Christ. We believe that if an infant dies, it is saved by the virtue of Christ's blood-shedding, and not by a few drops of water, nor an ocean full. It looks to us, therefore, to be laying a great stress on water in salvation, to be christening the child in death, as well as to foster superstition; as if the death of Jesus were not enough to save it, whereas in heaven, the ransomed babe will sing glory, and ascribe salvation "unto him who has washed us in his blood," and not to him who christened us. Then we think that infant baptism is a great evil and should be "abolished," because, if the christened child lives, his christening has introduced him into the visible church, and thereby corrupted the gospel simplicity of the church relation. The whole of the State churches of Europe are made up of persons who were christened as infants. No wonder that they are corrupt churches. When infant baptism makes all the population members of the church, that act blots out all lines of distinction between a converted

church, and an unconverted world. But in those churches which are not established by law, but who still think that "the church is composed of believers and their baptized children," infant baptism corrupts the church relation. They do not pretend that the christening so renewed the child's moral nature as to make him a saint. But they do claim that it introduced him into the church. Yet, he is not under church obligations and discipline, and he does not share church privileges, such as the Lord's supper. So that infant baptism, as we see it, corrupts the church by introducing another sort of members into its fellowship, beside those who are converted to Christ. Then we hold that the christening of a child inflicts a serious injury upon him. It leaves the impression upon him, as he grows up, that in some way, he cannot tell how, he is sealed in a covenant to Christ, as other children are not; whereas, he finds himself just as wicked as other children. And then, if he ever wishes to make a profession of religion himself, it robs him of the right to that religious freedom, by which he can follow his own convictions of personal duty in baptism, without violating the covenant which his parents made for him, by repudiating their act of infant baptism. These principles lead us to put forth the ordinances, baptism and the Lord's supper—

4. Just where the Lord Jesus left them. There is no point on which we are more grievously misrepre-

sented, and on which we are more severely spoken against, than that of the supper. Scarcely any form of denunciation against us, on this subject, seems to be thought too severe, even by otherwise lovely Christian people. And we are sure that these same persons would treat us very differently if we could get them to listen long enough to our views to understand us. At any rate, they would respect both our integrity and self-consistency in the matter, whether they adopted our views or not. What are our views on this point?

1. The same as those of all regenerated churches, namely: that the supper is to be received only by those who have been converted and baptized. This is exactly our ground in common with them. But what they call baptism, we call a substitute for it, unless it be the burial of a believer upon his own confession of faith.

2. We hold that the eternal salvation of a man depends no more on the supper than on baptism. Bread and wine, taken in the supper, can bring no blessing to the soul that water in baptism fails to bring, and neither of them has anything to do with the bestowment of special grace from God. They are both of equal authority, both of equal solemnity, both of equal benefit, both symbolical acts, and nothing more. The first preaches Christ's burial and resurrection, the second "shows" his death till he comes. As we obey him in submitting to the

first, so we preach him in partaking of the second. They are monuments of Christ's great work, but not renovators of the soul. Only the blood of the Lamb, and the Holy Spirit, can do that, and neither of the ordinances has anything to do with it—they are both for other purposes. The thief on the cross was saved without either baptism or the supper.

3. We hold that regeneration is the test of Christian character, and that that proves the unity of the real people of God, and not a place together at the Lord's table. No man could do a Baptist greater injustice, than to say that he unchristianizes all those with whom he cannot sit down at the table. A true Baptist believes that thousands and millions of his brethren, who belong to other churches, are holy in heart and life, nay, may be better than he is, in that respect. But he finds nothing in the Scriptures making a common seat at the table either a a proof of love amongst brethren, or a test of Christian character. There have been thousands, from the days of Judas Iscariot down, who have taken a seat at the table, without either love to Christ or his people, or the possession of Christian character. If I believed that the supper was intended to be a test of Christian fellowship between regenerated men, then I would go to the table with any converted man, whether he had been baptized or not. But I believe nothing of the sort. So far from it, I neither regard it as a duty or privilege to sit

down at the supper table with any other Baptist church, but that under whose watch-care I live. If we held the Lord's table to be what other Christian brethren who are not Baptists seem to regard it, we should practice what they do in regard to its observance, but we do not believe as they do about the question. As we understand the matter, we neither Christianize those that we sit down with, nor unchristianize those that we do not sit down with; but we simply preach Christ's death by a symbolical act, as a church, just as an individual would preach Christ verbally. Christian unity is shown when believers come to the "unity of the *faith*," not the table. When they are baptized into one *body*;" and called in "*one hope* of their calling" —by regeneration, which adopts them into the family of God—or as Paul puts it, when they become members of Christ, "of his flesh, and of his bones"—and not when they sit side by side, and partake of bread from a harvest field, and wine from a vineyard. That is a very easy way of showing your love to each other. Two strangers may sit side by side, at the table, who never saw each other before, and never pass a word to each other, and will never meet again on earth. But what love have they shown to each other? That is a very cheap sort of love, I think. But the Christian love that the Bible talks about, as the test of Christian character and fellowship, is, according to James, to feed and cloth-

"a destitute brother or sister"; according to Paul, "to distribute to the necessities of saints, and in honor to prefer one another," for the strong to "bear the infirmity of the weak," "to bear each other's burdens," and so fulfill the law of Christ,—to "pray for each other," "to forgive each other," "to edify each other," "to weep with them that weep, and rejoice with them that rejoice"—in a word, to "do good of every sort to them who are of the household of faith." John puts the test even higher than that, when he claims that we "ought to lay down our lives for the brethren," if need be. When a man can push these divine truths aside, and measure his love to Christians by his willingness to take a sip of wine and a morsel of bread with them, it seems to be worth his while to ask on his knees, whether it is setting up Christ's standard of discipleship and fellowship, or his own.

These are the views that Baptists hold. What is there in all this to justify men in speaking against us everywhere? I put that question to you in candor. I am happy to say to you, that there are some men who do not speak against us, and they are not Baptists. John Locke ought to know what he was talking about, when he said, "The Baptists were from the beginning, the firm advocates of absolute liberty—just and true liberty, equal and impartial liberty." Sir James McIntosh says, "The Baptists

suffered more than any other, under Charles II, because they professed the principles of religious liberty." Jeremy Taylor says, "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." Our own Washington used words just as affectionate; and in August, 1789, at the request of the Baptists, he recommended to Congress that amendment to the Constitution which says that "Congress shall make no law respecting the establishment of religion, or prohibiting the exercise thereof." Bancroft, our great historian, and Judge Story, our great jurist, speak of us in the same manner. I can assure you that we never blush, when we remember that Milton and Bunyan, Sir Harry Vane and John Hampden, and Roger Williams, were all Baptist laymen. Nor when we think that John Gill and Andrew Fuller, Adoniram Judson and William Carey, Robert Hall and Charles Spurgeon, Horatio Hackett and Thomas Conant, were Baptist missionaries, scholars and ministers. And as to other denominations; I only wish that we used the Bible more in public worship, as Episcopalians do; that we had as learned a ministry as our Presbyterian brethren have—as much pathos and zeal as our Methodist brethren—as much simplicity as the Society of Friends—and as much self-sacrifice as the Roman Catholics—and a good deal more heart-felt religion than either we or they have at present. God knows I love them all, and if they

would stop scolding us, and pray for us twice where they speak unkindly of us once, they would be happier and we should be better. God bless them all, I say. Amen.

THE INSPIRATION OF THE SCRIPTURES.

BY REV. J. B. JETER, D. D., RICHMOND, VA.

"All Scripture is given by inspiration of God."—2 Timothy iii. 16.

There are among theologians various theories of inspiration; but we shall notice only two of them. One is that God communicated his truth to the minds of his servants, prophets and apostles, and they retained it in their memories, and expounded it in their discourses by the use of their natural faculties, without divine aid or supervision. The other—that generally held by evangelical Christians—is that God not only communicated truth to the minds of his servants, but exercised over them an influence by which they were enabled to reveal it, by speech or writing, without any mistake, and in the manner best suited to secure the end of the revelation. It is to the examination of these theories that our article is devoted.

That God can inspire men to reveal his truth infallibly to the world, it is atheistic to deny. That plenary inspiration seems necessary to secure the end of the avowed purpose of the Scriptures—that men may believe in Christ, and by believing secure

everlasting life—can hardly be questioned. Still it must be conceded, that not only the reality, but the measure and manner of the inspiration of the Scriptures, must be learned from their own testimony. What do they teach on the subject? Did their writers claim to be divinely inspired? Did they assume to be partially or fully inspired? Did they say or do anything incompatible with their full inspiration? We should come to the Scriptures, with childlike docility, to learn what they teach on these points.

Moses was the first of the inspired writers. His inspiration is proved by the present condition of the Jews, accurately described in Deut. xxviii. The manner of his inspiration is given in xviii. 18. The Lord said unto Moses: "I will raise them up a prophet like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him." The prophecy relates to the Messiah, and he was to have the words of God put into his mouth, and in this plenary inspiration was to be like unto Moses. David, the Psalmist, said: "The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. xxiii. 2. "The Lord spake thus to me, * * * and instructed me," is the language of Isa. viii. 11. His prophecies were a mere reiteration of the words of the Lord: "Thus saith the Lord, behold, I lay in Zion for a foundation a stone," etc., xxviii. 16. Jeremiah begins one of his prophe-

cies in these words: "The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet." 50:7. In many other passages, he claimed that his words were the words of the Lord. ix. 11, xiii. 15, etc. Amos professed to speak the very words of God: "Hear this word that the Lord hath spoken against you, O house of Israel." iii. 1. Micah closes a prophecy with the words: "The mouth of the Lord of hosts hath spoken it." iv. 4. "The Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus shalt thou speak." Num. xxiii. 5.

It would be easy to multiply quotations of this kind; but if the above passages do not establish the fact that the writers of the Old Testament claimed plenary inspiration, it is impossible for language to do it. God spoke by the prophets. In a sense their words were their own; but in a higher, truer sense they were the words of God. There was no possibility for them to err in their words, unless God could be mistaken.

When Christ appeared in the world, the writings of Moses and the prophets, called, by way of eminence, the Scriptures, were held in high estimation among the Jews. How did Christ respect them? He was "God manifest in the flesh," and knew perfectly their origin, history, contents and authority. He treated them with the greatest reverence; and never uttered a word to indicate that he deemed them

human and fallible, as well as divine and inerrable. He pronounced them the sure preservative from error: "Ye do err," said he to the Jews, "not knowing the Scriptures." Matt. xxii. 29. Could this be true, if the Scriptures themselves abounded in errors? They might, in that case, have been seduced into error by their knowledge of them. Listen further to the testimony of Jesus: "The Scripture must be fulfilled." Mark xiv. 49. "The Scripture cannot be broken." John x. 35. If the Scriptures "*must* be fulfilled," it is because their predictions are true and accurate: if they "*cannot be broken*," it is because there is no defect or weakness in them. Jesus, resting his claims to the Messiahship on the testimony of the Scriptures, commended them to the undoubting confidence and careful study of his hearers: "Search," said he, "the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John v. 39.

The evangelist John furnishes incidentally the strongest possible proof of his high estimate of the Scriptures. He says: "The disciples believed the Scripture, and the word which Jesus had said." John ii. 22. The apostle coupled the Scripture and the word of Jesus as of equal credibility. Could he have done this without dishonoring Jesus, if the Scripture had partaken of the errors prevalent in the ages of its several authors?

Let us now examine the testimony of the apostles

on the inspiration of the Old Testament. Their own inspiration we shall now take for granted, and prove in another place. Peter, proposing to fill the vacancy in the apostleship caused by the apostasy and death of Judas, said: "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas." Acts i. 16. The apostle had reference to Psa. xii. 9. The text had not a very clear reference to Judas; but Peter, himself inspired, declared that it was spoken by the Holy Ghost, that the mouth of David was merely the organ for uttering the prophecy, and that its fulfilment was a matter of necessity. No advocate for plenary, verbal inspiration has ever expressed it more clearly or strongly than did Peter on this occasion. To the same effect was the language of all the disciples, when Peter and John, released from imprisonment and the power of their enemies, "reported all that the chief priests and elders had said unto them." "They lifted up their voice to God with one accord," saying, "Thou art God, * * * who by the mouth of thy servant David hath said, Why did the heathen rage, and the people imagine vain things?" Acts iv. 25. These words were not David's, but God's. David uttered, but God indited them; and filled them with a meaning of which probably the Psalmist had but little conception. 1 Pet. i. 11, 12. On this subject the teaching of Paul is explicit and full: "All Scripture

is given by inspiration of God; and is profitable for doctrine (teaching), for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. The apostle affirms, not only that Scripture, but that "*all* Scripture" is Divinely inspired. The language clearly means, not merely that every book of Scripture, but that all the contents of every book, historical, geographical, and scientific, as well as doctrinal, is inspired of God; and therefore infallible, and fitted to make the man of God perfect. As Paul teaches the measure, so Peter states the manner, of Divine inspiration. He says: "Prophecy came not in old time (at any time. Mar.) by the will of man; but holy men of God spake (and doubtless also wrote) as they were moved by the Holy Ghost." God employed holy men to reveal his truth to the world. They did not speak or write by their own knowledge or will; but as they were enlightened, guided and influenced by the Holy Spirit. Their messages were instructive, threatening, encouraging or consolatory, according to the Divine will. We think it an error to say that the Scriptures do not teach the manner of inspiration. We do not see how the manner of Divine inspiration could be more clearly taught than in this language of the apostle Peter. The manner, too, is such as to preclude the possibility of error in the Scriptures. Surely the Holy Spirit, infinitely wise and good, can

move holy men to teach only what is true, and pure, and adapted to subserve the ends of Divine revelation.

Having considered the inspiration of the Old Testament Scriptures, we propose now to examine that of the New Testament writings. If Christianity is true and a consummation of the Mosaic economy, the inspiration of the apostolic writings may be fairly inferred from that of the prophetic Scriptures. It is unreasonable to suppose that the foundation of the edifice was laid with Divine wisdom, and its completion left to human weakness and fallibility. The Spirit of inspiration which commenced, we may be quite sure, finished the volume of religious instruction to men. We are not left, however, to the uncertainty of conjecture or of logical deduction on this subject. We have the most abundant evidence of the plenary inspiration of the writers of the New Testament.

When Jesus sent out his apostles to announce the approach of the kingdom of heaven, he informed them that they would be subjected to fierce persecutions, delivered up to councils, scourged in the synagogues, and brought before governors and kings; and for their encouragement and comfort, he said: "When they shall deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. x. 19, 20. It is impossible to imagine an inspiration more full and complete than this promised to the apostles, extending to matter, language and manner. True, this promise had special reference to the apostles in their persecutions; but we cannot reasonably suppose that they had an inspiration less full and perfect for the prosecution of their work, than they possessed to extricate them from the perils into which it brought them.

Jesus, in his memorable farewell discourse to his disciples, designing to comfort them under their approaching sorrow, and fit them for their great life-work, said to them: "The comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. * * * Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you." John xiv. 26; xvi. 13, 14. We have nowhere so full an account of the manner and measure of Divine inspiration as in these passages. Christ was to be the chief matter of revelation: "He (the Spirit) shall glorify me (Christ); for

he shall receive of mine, and show it unto you." The apostles were not to be left to the unaided exercise of their fallible memories in reporting the truth: He (the Spirit) shall "bring all things to your remembrance, whatsoever I have said unto you." They were to have the fullest instruction for the prosecution of their mission: "He (the Spirit) shall teach you all things—shall guide you into all truth." They were to be endowed with the gift of prophecy: "He (the Spirit) will show you things to come." Thus equipped, they were to enter on the work which Christ commenced, and in the prosecution of which he sacrificed his life.

When Jesus was risen from the dead, he commissioned his apostles to enter on their life-work, with the promise: "Lo, I am with you alway, even unto the end of the world." Matt. xxviii. 20. The presence which Jesus promised to his disciples was not his personal presence, but the presence of his representative. "It is expedient for you," he said, "that I go away; for if I go not away the Comforter will not come; but if I depart, I will send him unto you." John xvi. 7. They were commanded "not to depart from Jerusalem, but wait for the promise of the Father," which they had heard of him—the promise that they should "be endued with power from on high." Lu. xxiv. 49. The apostles obeyed the command of their Lord, and continued in Jerusalem, with the other disciples, men and women, in

prayer and supplication. "When the day of Pentecost was fully come, * * * they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts i. 1, 4. The promise of their inspiration was most strikingly fulfilled. They were not only filled with the Spirit, but they spake as he gave them utterance, in languages which they had never learned. Their inspiration was clearly verbal, and must have included thoughts as well as words. Their utterances were not senseless jargon; but clear and convincing and impressive speech, piercing the hearts of them that heard it, and extorting from them the cry: "Men and brethren, what shall we do?"

Paul was not a participant in the Pentecostal baptism. He was introduced into the apostolic ministry by a special Divine arrangement. He said: "I certify you, brethren, that the gospel which was preached of me, is not after men. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. i. 11, 12. Paul, having received the gospel by direct revelation from heaven, was not left to the exercise of his unaided powers in its proclamation. To the Corinthians he wrote: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost

teacheth." 1 Cor. ii. 12, 13. In this language Paul claims for himself and others, not only to know the things freely given to them of God—the things pertaining to their salvation—by the revelation of the Holy Spirit; but also that they spoke them in words which he taught them.

The apostles were inspired, not only to preach but to teach the gospel; and they taught by their writings as well as by their voices. It is unreasonable to suppose that they were not equally inspired to teach by their writings and their oral addresses. The apostle Peter classes the epistles of Paul, which form a large part of the New Testament, with the Scriptures of the Old Testament, whose inspiration we have already shown. He says: "Our beloved brother Paul according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." 2 Pet. iii. 15, 16. The epistles of Paul are not only classed with other inspired writings, but the peril of perverting them is clearly and strongly pointed out. If Paul's epistles were divinely inspired, there can be no ground to question the inspiration of all the apostolic writings.

The apostles not merely claimed to be inspired; but furnished the most conclusive evidence of their inspiration. The author of the epistle to the He-

brews exhorted his brethren to give earnest heed to the things which they heard, and not to neglect the great salvation, which at first began to be spoken by the Lord, and was confirmed by them that heard him, (that is, the apostles), "God also bearing them witness, both with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Heb. ii. 1-4. It is easy to claim Divine inspiration. Impostors have done it in all ages. Miracles are the seal and proof of inspiration. Even Jesus did not claim to be received on his own testimony. "If I bear witness of myself," said he, "my witness is not true"—should not be regarded. "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." John v. 31, 36. The ministry and the messages of the apostles were confirmed by miracles which only God could enable them to perform, and by signs and wonders which only he could show. The words of an apostle, in the execution of his commission, were of Divine authority. "If any man think himself," said Paul, "to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." 1 Cor. xiv. 37.

It would be interesting to show how the exact truth of the writings of the New Testament is confirmed by the testimony of ancient and authentic history, by the monuments and coins which have

descended to us from the early times, and by the originality and purity of the sacred Scriptures; but this is quite beyond the limit prescribed for this article.

Objections to plenary inspiration are founded, as far as we have observed, not on any scriptural statements on the subjects, but on supposed mistakes and errors in the sacred writings. These relate chiefly to the creation of the world—the origin of man—the misquotations and misinterpretations of the Old Testament Scriptures by the writers of the New. The full discussion of these subjects would fill a volume. A few points we may briefly notice.

The Scriptures were written in remote ages, by different authors, in several languages, and among people whose tastes, customs, institutions and modes of thought were widely different from ours. That the interpretation of such documents, admitting their full inspiration and harmony, would be difficult, we may reasonably suppose. The lack of a perfect knowledge of the languages in which they were writtten would, of itself, present a formidable obstacle to a satisfactory exegesis. To this, however, must be added the difficulties of interpretation arising from ignorance of the history, modes of computing time and other things, prevailing opinions, and social and political customs, of the people for whose immediate benefit these writings were de-

signed. Everybody knows that our laws, prepared by the wisest and most careful legislators, and written in our own language, are capable of various interpretations, and lead to almost endless perplexities. Nothing short of a perpetual miracle could prevent the misunderstanding of the Scriptures, in many cases, by modern expositors, however clearly they might have been understood by those to whom they were originally addressed.

We should seek to harmonize these apparent contradictions of the Scriptures, not by denying their inspiration, or that of any portion of them; but by subjecting them to a fair and faithful application of the laws of exegesis. These seeming inconsistencies usually vanish before candid investigation, as mist before the rising sun. If there be some which do not yield to exegetical laws and to our limited investigations, it may be well for us to call to remembrance our own ignorance and liability to err. "We are but of yesterday, and know nothing." Certain it is that many seemingly insurmountable obstacles in the interpretation of the Scriptures have vanished before patient investigation and increasing knowledge. We mean to say that we should not infer from our ignorance the fallibility of the Scriptures. The error, to employ modern phraseology, may be subjective and not objective.

The most plausible and prevalent objection to the entire inspiration of the Scriptures is based on the

Mosaic account of the creation of the world. Several things on the subject demand our attention. Moses was undoubtedly one of the greatest, if he was not the greatest, of all the mere men who have dwelt on our planet. He was trained in the palace of Pharaoh, king of Egypt, the most learned of all the early nations. He was instructed in all the arts and wisdom of that renowned people. He was the founder and ruler of the most wonderful nation of the earth. To him the world is more indebted for its civilization, laws and morality than to any other mere man. To this day he is exerting a moulding influence on all civilized peoples. His prophetic inspiration cannot be disputed. He described 3,000 years ago the present condition of the Jews, a most singular people, with a precision that cannot be excelled by any modern observer. When such a man, living in the infancy of the world, with all the sources of historical and traditional information at command, gives an account of the origin of the world, it must, apart from his claims to inspiration, be entitled to the highest consideration. When that account proceeds from one who furnished the strongest proof of his inspiration, it should not be set aside without the most conclusive evidence.

There are discrepancies between the popular interpretations of the Mosaic history and the theories of the earth's origin adopted by modern scientists. It should be remembered, however, that science has

been constantly changing its ground, and has not yet reached a permanent footing. It will be time enough when scientists attain to united and settled opinions, concerning the origin of the world, for theologians to consider whether they are in harmony with the teaching of Moses, or what change in the interpretation of the Mosaic history is needed to conform it to the clear and established decisions of science. We are friends of true science, and calmly await its discoveries. It has been sarcastically asked whether the Mosaic history of creation has any settled meaning. We frankly confess that an account so brief, relating to a subject so far beyond our experience and observation, and of which mankind, and even the philosophers among them, are so profoundly ignorant, is of very difficult and uncertain interpretation. Scientists, however, should remember that their theories of the origin of the world have been quite as variable and unsatisfactory as have been expositions of the Mosaic history.

No portion of the Mosaic record is so frequently and confidently quoted to disprove its inspiration as the account of the origin of man. According to this record, man has not been an inhabitant of the earth more than 6,000 or 8,000 years. To this estimate we firmly cleave. Whether we consider the increase of the race, the monuments of the past, or the progress of arts and science within the historic period—some 3,300 years—we find not the slightest

reason for giving to mankind an earlier origin. Scientists generally assign to man an origin dating from 10,000 to many millions of years in the past. We are not disturbed by such estimates. They cast no doubt on the inspiration of the Scriptures. Suppose the bones and rude works of a biped resembling man may be found in the remote geological periods; there is not the slightest evidence, historical, traditional or scientific, to connect the creature with the Adamic race. Whether he was a rational creature, or a moral agent, or more resembled man or a gorilla, science can give us no information. That man—the intellectual, moral, religious, progressive being—has been an inhabitant of the earth only a few thousand years, is a fact in harmony with the laws of the increase of human population, and all that can be gathered from history and tradition. Revelation relates to man, the present occupant of the earth, and not to some being of remote antiquity, real or imaginary.

Another objection to the full inspiration of the Scriptures is derived from supposed misquotations or misunderstandings of the Old Testament by the writers of the New. If they really misquoted or misinterpreted the language of the Old Testament, the fact would be decisive proof of their want of entire inspiration; but we conclude that no such proof can be furnished. The full discussion of this subject does not come within the range of our

article, or of a dozen such articles. It belongs appropriately to the department of scriptural exegesis; and its thorough investigation might occupy a large volume. We submit a few remarks on the subject.

The apostles and evangelists quoted from the Septuagint translation of the Scriptures as well as from the Hebrew originals. Their quotations were not made with verbal exactness, after the style of modern quotations, but with great freedom, preserving the sense and modifying the phraseology of the Scriptures according to their pleasure. Nothing is clearer than that many of the prophecies, even historical statements, of the Old Testament had a double meaning. They were literally fulfilled or enacted in the days of the prophets; but they had another and a higher accomplishment in later times. Take for an illustration of this statement, Hos. xi. 1; "I called my son out of Egypt." This is the statement of a plain fact. God loved Israel and called him out of Egyptian bondage. The statement was more than a fact: it was a prophecy to be fulfilled in the life of Jesus. Joseph and Mary, the mother of Jesus, were providentially directed to go down into Egypt "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." Matt. ii. 15. We know of no quotation from the Old Testament in the New, in which the sense seems to be so clearly misunderstood; and yet we cannot for a moment doubt

that the language of Hosea was designed by the Holy Ghost to have its fulfilment in the return of Jesus from his exile in Egypt. In all other cases of like character, it will be found, we judge, that the seeming misquotations from the Hebrew Scriptures by the writers of the New Testament, are interpreted by a higher inspiration than that possessed by their authors.

The seeming contradictions between the inspired writers vanish before enlightened investigation. Take a notable specimen of this class. Paul writes, 1 Cor. x. 8: "Neither let us commit fornication, as some of them (the Israelites) committed, and fell in one day three and twenty thousand." We turn to Numbers xxv. 9, and read: "Those that died in the plague were twenty and four thousand." Now, here is a seeming contradiction between Paul and Moses; but it is only seeming. It was not necessary for the purpose of Paul that he should state the exact number of the Israelites who perished in the wilderness. He said there fell in *one day* three and twenty thousand. That is no contradiction of the statement of Moses that there died in the plague twenty and four thousand. Perhaps this number died in several days. Take another solution of the difficulty. Suppose the number who died was twenty-three thousand seven hundred and sixty-nine; it would have been awkward and needless for Paul, under the guidance of the Holy Spirit, to mention the exact number. It was

also quite sufficient for Moses to state the number at (about) twenty-four thousand, as such round numbers are usually understood. This seeming inaccuracy of the inspired writers affords no proof of their liability to error and mistakes.

Paul says: "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say I baptized in mine own name. And I baptized also the household of Stephanas; besides I know not whether I baptized any other." 1 Cor. i. 14, 16. This passage is supposed to furnish evidence that the inspiration of Paul did not preserve him from errors of memory. We think the conclusion illogical. The Scriptures do not teach that inspired men knew or remembered everything, but that they were so taught and their memories were so refreshed, that they uttered and recorded only what was true. They exercised their own understandings and memories; but were so superintended and guided in their exercise as to be free from mistakes. This language of Paul confirms rather than refutes this view. He made no mistake. He reported what was true, and only what was true. He baptized Crispus, Gaius and the household of Stephanas; and it was not necessary for his purpose that he should remember whether he had baptized any others. Had it been, we may be quite sure that the Holy Spirit would have brought them to his remembrance. John xiv. 26.

On the whole, the more carefully the Scriptures

are examined, the more obviously their entire inspiration appears. It is really wonderful to notice how, amid the conflicting systems of science, philosophy and politics, the inspired writers steered their course, without falling into errors, which would have discredited their inspiration. Such, for example, as abound in all the systems of heathen mythology. Let us, then, reverently receive the Scriptures as an authentic and perfect revelation from God, interpret them by the laws which common sense and careful study supply, and live according to their directions, and we shall not fail to secure a blessed immortality.

INFANT BAPTISM UNSCRIPTURAL.

BY REV. WM. CATHCART, D.D., PHILADELPHIA, PA.

"Thus have ye made the commandment of God of none effect by your tradition." Matt. xv. 6.

The baptism of the New Testament must be administered in the name of the Trinity, and in this respect it stands alone; no other act of obedience must be performed in the name of the Father, and of the Son, and of the Holy Spirit. The Trinity took part in the baptism of Christ: the Saviour entered the Jordan, the Spirit descended upon Him in the form of a dove, and the Father, through the parted heavens, said: "This is my beloved Son in whom I well pleased." Baptism is the most important duty a believer can perform; the Trinity has invested it with the weightiest sanctions; and it should receive the reverential obedience of the Saviour's earthly family. Anything which has for its object to pervert the baptismal institution is a grievous affront to Jesus, and a great wrong to His people. The nullification of a gospel law aims a rebellious blow at the divine Founder of Christianity; and as He cannot appoint anything useless, the removal of a gospel ordinance is a calamity. The Saviour looks in sorrow upon the

SECOND BAPTIST CHURCH, PHILADELPHIA.

REV. WM. CATHCART, D. D., PASTOR.

sprinkling of unconscious babes, and he feels about those who receive and practice it, as he regarded the persons about whom the text was uttered: Thus have ye made the commandment of God of no effect by your tradition.

When the Saviour arose from the dead He was invested with the *dominion* of the Trinity over all worlds, and this special sovereignty He shall retain until His elect are all saved in their souls and bodies; then the royal dignity bestowed immediately after His resurrection shall be delivered to the First Person of the Trinity, and Father, Son, and Spirit shall resume their eternal and equal empire over the universe. In Matt. xxviii. 18, 19, 20, the Saviour says, "All power (authority) is given unto me in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." This is the Saviour's inaugural address as He enters upon His revived life, His new and exclusive sovereignty over the worlds. He never issued such an address before. The *authority* He claims is not divine omnipotence,—that He always had, and every other attribute of God,—but the sole monarchy of all worlds; and He never commanded His disciples to teach all nations; previous to His death, His mission and the toils of

His servants were restricted to the lost sheep of the house of Israel.

The instruction to be imparted to the nations is about the gospel and its facts, doctrines and precepts; the death, resurrection, intercession, righteousness, and commandments of Christ. These lessons are not for the unconscious infants of all nations; they would be incomprehensible to them. When it is said "The Germans are a nation of soldiers," the statement is understood at once, and no one dreams that women and children have been drilled and armed by the first military nation in the world. The verb to "teach" is "to *make disciples*," and the command of the Saviour is to baptize *them*, not the nations, but the disciples; the word translated "them" in the Greek text, is in the masculine gender, and the word rendered "nations" in the neuter. There is to be no baptism before instruction, unless we have a new revelation from heaven showing that the Saviour was mistaken when He commanded His apostles first to teach and then to baptize. After the ambassadors of Christ have made disciples and baptized them, they are then to teach them to observe all things whatsoever He has commanded. This commission has nothing to do with unconscious infants, and as it is the only authority for the practice of baptism in the Christian Church, there is no pretence for the existence of infant baptism by divine appointment. The form of the com-

mission given by Mark—"Go ye into all the world, and preach the gospel to every creature; but he that believeth and is baptized shall be saved; he that believeth not shall be damned."—xvi. 15, 16, shows faith to be a prerequisite to baptism. Why faith should precede baptism in the Saviour's words, unless it should exist in the disciple's heart before the baptism, we cannot tell. Unless He meant to mislead His apostles and the whole saved family on earth, faith is indispensable to gospel baptism. The two forms of the commission are agreed in leaving no lurking place for infant baptism. And the commission is in strict accordance with the Baptist usages of His disciples while the Saviour walked with them in this world. John says, "When the Lord knew how the Pharisees had heard that Jesus *made and baptized more disciples* than John; though Jesus himself baptized not, but his disciples, he left Judea and departed again into Galilee." Chap. iv. 1, 2, 3. Here the steps of entrance into the kingdom are clearly marked; the first thing is to be "made a disciple," and the next is to be baptized. Infinite wisdom could not point out more clearly the qualifications for the subjects of baptism.

When the day of Pentecost was fully come, an immense multitude of people gathered around Peter and the other apostles, and Peter preached to them. The throng was composed of Jews, many of whom had come from distant countries; there were among

them those who "with wicked hands had crucified and slain" Jesus; and as the memorable discourse was delivered, the Holy Spirit applied it with great power to the hearts of the multitude, and they received new hearts, leading them to lament their sins and to cry out, "Men and brethren, what shall we do? Then Peter said unto them, 'Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.' Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Acts ii. 37–41. This was the first baptism after the descent of the Spirit. It is a key to the Comforter's interpretation of the Saviour's great commission, as he directed the proceedings of the inspired apostles. The subjects of the baptism had aided in the Saviour's death; their grief of heart made them utter despairing cries; they gladly received Peter's word about Christ's glorious gospel, and after that they were baptized; they were disciples who believed on Jesus as the commission required. And though there were three thousand of them, with unconscious infants in their families in many cases, no doubt, yet all the baptized "received Peter's word gladly," and without this discipleship of the heart they could not have been buried with

Christ by immersion. When Peter says, "The promise is unto you and to your children, and to all that are afar off, *even so many as the Lord our God shall call*," he means that remission of sins and the Holy Spirit will be given to the children of those whom he addressed, and to others in distant places whom "*God should call*" to repentance and faith in Jesus. The call of God to repentance was never given to an unconscious infant; it is only given to such "*children*" of Israel, or of the Gentiles, as have reached responsible years.

When Philip went down and preached in Samaria, "they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, and they were baptized, both men and women." Acts viii. 12. Here the persons baptized had become disciples by putting their trust in Jesus; and persons of both sexes recieved the sacred rite. When Clovis, the first king of the Franks, was baptized, Hincmar, archbishop of Rheims, says, "Moreover from his army three thousand men were baptized, without counting women *and children*;" the children recieved the same trine immersion as the men and women, and the historian of the event does not forget them. Nor is there any reason to suppose that Luke would have neglected the children, if Philip had baptized them, since he particularizes the candidates as men and women.

Simon the sorcerer pretended to believe, and as

an apparent believer he was baptized at the same time and place.

The eunuch was baptized after he professed faith in Jesus, even though the verse be given up as an interpolation, "And Philip said, If thou believest with all thine heart thou mayest" etc. The African royal treasurer solicited baptism, and after receiving it, "went on his way rejoicing," as a forgiven disciple of Christ.

When Paul was smitten down by the lightning and convicted by the Spirit of God, he speedily put his trust in the Saviour of whom he had heard much, and felt himself ready for any service demanded by the divine Redeemer. Ananias, commissioned by Jehovah, commanded him to "arise and be baptized and wash away his sins calling on the name of the Lord." Acts xxii. 16. Paul's theology had faith as its mainspring: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to *every one that believeth.*" Rom. i. 16. According to Paul, faith grasped Christ, justified the soul before God, gave it peace, and washed out every one of its sins. Baptism in a figure washed out the believer's sins, and consequently it only belonged to him, who had put his trust in Jesus. The baptism administered to Paul is a testimony that he professed saving faith in Jesus; it was believer's baptism.

The household baptisms are regarded by some as strongholds of infant sprinkling. The family of Cor-

nelius, the Roman centurion, is the first of these baptisms. Luke describes this soldier as a "devout man and one that feared God with all his house;" and of those under his roof, he says, "They of the circumcision who believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit; for they heard them speak with tongues and magnify God. Then answered Peter, 'Can any man forbid water, that these should not be baptized, who have received the Holy Spirit as well as we?'" Acts x. 45–6–7. If the household of Cornelius was baptized along with himself and "his kinsmen and near friends," the household feared God, for Luke says that Cornelius was a devout man who feared God "*with all his house.*" And the people who were baptized received the Holy Spirit, during Peter's sermon, and the gift of speaking in strange tongues; and they magnified God. These persons could not be unconscious infants; they were true believers. Lydia, a Jewess of Thyatira, was at Philippi, and going out of the city to worship on the Jewish Sabbath, with her countrymen by the river side, her heart was opened by the Lord "that she attended unto the things which were spoken of by Paul." And "she was baptized and her household," evidently in the river. Acts xvi. 13, 14, 15. From the account given by Luke, Lydia herself had a new heart, and nothing whatever is said about her household. To prove that

an unconscious infant was in it is impossible, and consequently no evidence for the baptism of such persons can be obtained from her record. It is extremely probable that she was at the head of her family, and that it consisted of adults who aided in her business. The jailer at Philippi was roused at midnight by an earthquake; and at first he was bent on killing himself, but the Spirit of God through the voice of Paul arrested him, and soon, as Paul and Silas "spake unto him the word of the Lord, and to *all that were in his house*, he and they believed; and he took them the same hour of the night, and washed their stripes, and he was baptized, he and all his, straightway; and when he had brought them into his house, he set meat before them, and rejoiced, *believing in God with all his house.*" Acts xvi. 32, 33, 34. There is nothing to show that there was an unconscious infant in this household; the two saintly prisoners "spake the word of the Lord to him and to *all that were in his house*"; and he "rejoiced, believing in God with all his house"; and the conclusion is very natural that infant baptism can find no favorable testimony here. It is said of Crispus that "he believed on the Lord with all his house, and many of the Corinthians, hearing, believed, and were baptized." Acts xviii. 8. It is very naturally judged that Crispus and his household were baptized with the other Corinthian converts; and if the father and his family were immersed,

it is said that "he *believed on the Lord with all his house.*" Here again there is nothing to favor the baptism of unconscious infants. The household of Stephanas was baptized by Paul, and he says of them: "Ye know the house of Stephanas that it is the first fruits of Achaia, and that they have *addicted themselves to the ministry* of the saints." 1 Cor. xvi. 15. Here again there could be no baptized unconscious babe addicting itself to the ministry of the saints. There is no evidence in any one of these households which gives the slightest support to infant baptism; there is none in the commission; and as that practice needs a solid foundation, we are surprised to discover that it is built on a baseless supposition.

If we had positive evidence that there was an infant in every one of the households, we would know from the commission that it was not baptized. And even the words "whole family," or "household" are often used with a limitation that would justify such a conviction. A resident of Gloucester, Massachusetts, has several sons and some very young daughters, and the sons are all engaged with himself in fishing, and the neighbors freely tell you that the whole family are employed in fishing. Every one who hears the statement understands in a moment that the mother and little children are excepted. This use of the word household, or family, is common to all languages, and it occurs frequently

in the Old Testament and in the New. Paul, in his epistle to Titus i. 11., speaking of the qualifications of a bishop, and warning him of certain vain talkers and deceivers, says, "whose mouths must be stopped, who subvert whole houses (families), teaching things which they ought not, for filthy lucre's sake." The word translated houses is the plural of the word used to describe the "household" of Lydia, and the "house" of the jailer. It is beyond a doubt that unconscious infants were not in the mind of the inspired writer when he put Titus on his guard about deceitful talkers, whose tongues carried away whole houses from the simplicity of the gospel of Christ. There may have been infants in them, but the nature of Paul's advice showed that he did not include them at that time in the "houses." And so in the baptized households there may have been no children, or there may have been little ones, — we can only entertain a supposition about it. The baptism of Christ required faith, and as Peter and Paul were filled with inspiration and fidelity when they baptized the households, it is absolutely certain that they baptized none but professed believers.

In Acts xix. 1–7, we have an account of twelve men whom John baptized, and it is supposed by many that Paul baptized them over again. Paul said to these men, "Have ye received the Holy Ghost since ye believed? And they said unto him 'We have not so much as heard whether there

be any Holy Ghost.' And he said, Unto what then were ye baptized? And they said, 'Unto John's baptism.' Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him who should come after him, that is, on Christ Jesus." Then John baptized in the name of Jesus just as we do. And dropping "this" in the fifth verse, which is not in the Greek, and supplying "that" we have the true meaning: "And when they heard that, they were baptized in the name of the Lord Jesus (in John's baptism) and when Paul laid his hands upon them, the Holy Spirit came on them and they spake with tongues and prophesied." Paul did not baptize these men,—he only put his hands upon them, and then the Spirit's power to work miracles came upon them, the regenerating might of the Spirit having changed their hearts before. But these were men; no child was with one of them, and twelve men, too. Likely enough some of them had children. This baptism should have been noticed in the next list, but that Paul is thought by many to have rebaptized the twelve.

John's Baptisms.—We entirely concur in the opinion of Calvin about John's baptism. He says: "The ministry of John was precisely the same as that which was afterwards committed to the apostles; for their baptism was not different, though it was

administered by different hands; but the sameness of their doctrine shows their baptism to have been the same; both baptized to repentance; both to remission of sins; both baptized in the name of Christ, from whom repentance and remission of sins proceed. John said of Christ: 'Behold the Lamb of God which taketh away the sin of the world,' thus acknowledging and declaring Him to be the sacrifice, acceptable to the Father, the procurer of righteousness, and the author of salvation. What could the apostles add to this confession? Wherefore, let no one be disturbed by the attempts of the ancient writers to distinguish and separate one baptism from the other." Calvin's Institutes, II. lib. iv., cap. 15, sec. 7. Matthew tells us that "there went out to John Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, *confessing their sins.*" iii. 5, 6. The parties whom John baptized were old enough to have committed sins, and to make confession of them. Mark i. 4, 5, states that "John did baptize in the wilderness, and preach the baptism of *repentance for the remission of sins;* and there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, *confessing their sins.*" Similar descriptions of John's baptism are elsewhere found in the New Testament, but they all speak the same language; it was a baptism of *repentance* for the remission of sins, in which the baptized *confessed*

their sins. Of this baptism no infant could be the subject, and there is absolutely nothing in the New Testament which permits the most shadowy inference that any unconscious child ever received it.

Allusions to Baptisms in the New Testament.—Paul says, in Romans vi. 4, "Therefore we are buried with Christ by baptism into death, that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life." Here the subjects of baptism are represented as dead and buried with Christ, and as rising up to lead a holy life; they have newness of life which no unconscious infant ever had. In I. Cor., xii. 13, we read. "For by one spirit we are all baptized into one body, whether we are Jews or Greeks, whether we be bond or free, and have been all made to drink into one spirit." Here the apostle teaches that all who are the proper subjects of baptism are led to observe the holy ordinance by the divine Spirit, and through the same rite they become members of Christ's body; and they are made to drink in one spirit; that is, they become sharers in the graces of the great Comforter. These statements are only true of believers. In I. Cor. xv. 29, Paul asks: "Else what shall they do who are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?" The apostle's idea is that by baptism as a figure of death, burial, and resurrec-

tion, men profess their faith in the resurrection of the dead. This restricts baptism to those who have been made disciples. In Gal. iii. 26, 27, it is written: "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ." Here the believing children of God are spoken of, who have put on Christ before the world. In Colossians ii. 11, 12, Paul says: "In whom, also, ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." In these verses the apostle represents circumcision as a figure of the work of Christ on the heart, in which his spirit removes the body of the sins of the flesh. Our circumcision now is not baptism, it is administered with hands, but it is a new heart given without human effort by the Spirit of Jesus. By baptism, which has no connection with circumcision, men rise with Christ through the faith of the operation of God, and their baptism is the immersion of believers. Peter, in his first epistle, iii. 21, says: "The like figure (the ark of Noah) whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but *the answer of a good conscience* toward God, by the resurrection of Jesus Christ." The answer of a good

conscience shows that Peter's baptism was not for infants, who feel neither the pangs nor praises of conscience, nor for ungodly adults, but for faithful believers who have their hearts sprinkled from an evil conscience.

Supposed Allusions to Baptism.—"Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Nine-tenths of the Christian family, living and dead, have applied these words of Jesus to baptism, the work of the Spirit in the heart, and the earthly church. The birth of water is the baptismal emersion, and the birth of the Spirit is the second birth produced by the Comforter through the truth; and the subject of both births is not an unconscious infant, but a person capable of understanding the truth, and of being "*reproved of sin*" by the Holy Spirit. Paul is supposed to refer to baptism in I. Cor. vi. 11, when he says: "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." If the washing of which Paul speaks was baptism, the subjects of this baptism, in some cases, had been very wicked men, as we learn in the ninth and tenth verses, and were now sanctified, and justified, and, consequently, intelligent believers. Paul is supposed to speak of baptism in Ephesians v. 25, 26, 27, where he says: "Even as Christ also loved the

Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing." If this washing is water baptism, it means that the solemn vows, made in baptism, under the guidance of God's word, to die to sin and to rise up to holiness of life, are largely instrumental in the sanctification of men. But nothing is expressed which in the remotest degree refers to infant baptism. In Hebrews x. 21, 22, Paul is supposed to speak of baptism when he says: "Having a high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience (by Christ's blood), and our bodies washed with pure water (of baptism). If this washing is baptism, those who enjoyed it were fit persons from their intelligence and piety for an apostle to exhort to draw near to God and to hold fast *the profession of their faith* without wavering. The persons described cannot be infants.

Reasons from Scripture for Infant Baptism, resting upon portions of the Word which make no allusion to it. —It is strange that the most potent arguments for infant baptism come from statements of the Sacred Book which make no allusion to it; and of the force of these reasons I judge, not from anything in them,

but from the frequency and confidence with which men have presented them. Augustine of Hippo, about fifteen hundred years since, lent all the weight of his great name and extraordinary talents to establish infant baptism. He was not its father, but it owes more, a thousand fold, to him for its extension than to any other mortal. He launches forth the now familiar argument, "*Infant baptism instead of circumcision,*" with great confidence. This old weapon has done immense service in the ranks of Traditionists. It is based, of course, upon the Scriptures. But what Scripture makes the declaration? Not one. If it were said that the praises of the glorified took the place of Jewish circumcision it would be no more absurd. Circumcision represented the cutting away of the guilty passions of the heart of a believer; it has no reference whatever to Christian baptism. If a million dollars were offered to the bishop of Hippo, or to any of the great captains of the church militant who have seized his rusty old sword, for a text of Scripture stating that infant baptism had taken the place of circumcision, or for a *legitimate* inference from any portion of the Word of God justifying such a doctrine, the reward would never be given by impartial adjudicators. John the Baptist administered his immersion to multitudes of circumcised Jews; Jesus had both rites; three thousand Israelites, who had the seal of the Abrahamic covenant, were baptized on the day of

Pentecost. Paul, like his Master, was both circumcised and baptized. This was *the law* of baptism. It recognized no relations with circumcision. If it had come instead of circumcision the new rite would have been for the uncircumcised, and *never* for those who had the old rite, whose place it was supposed to take in all coming time. But until the substitution is proved, and fifteen hundred years have failed to establish it, I take stronger ground than Dr. Halley, a celebrated and very able English defender of infant baptism, who says, "The general opinion, that baptism is substituted for circumcision, as a kind of hereditary seal of the covenant of grace, appears to be ill-sustained by Scriptural evidence, and to be exposed to some very serious, if not absolutely fatal, objections;" and again, "I have, and I ought to confess it candidly, some serious objections to the acknowledgment of baptism as the substitute for circumcision." *The Sacraments*, pp. 34, 47, London, 1855. These are the utterances of one of the foremost enemies, in talent and fervor, of believer's immerson, that ever lived, and as he stands alone among his brethren, he speaks with unusual modesty. I take more decided ground than this distinguished writer, and I affirm that a more baseless assertion never was made on earth than the declaration that baptism came instead of circumcision.

In Matthew xix. 13, 14, 15, we find another Scripture often used to sustain infant baptism. It is there

written, "There were then brought unto him little children that he should put his hands on them and pray; and the disciples rebuked them; but Jesus said, 'Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven'; and he laid his hands on them." The advocates of infant baptism regard the Saviour's kindness to the children, and his saying "of such is the kingdom of heaven" as unquestionable testimonies that little children should be baptized. It is worthy of notice that the Saviour does not say of the little children, "*Of them* is the kingdom of heaven." If He had, the doom of the adult unsaved world would have been sealed; only children could have entered the kingdom of heaven. The meaning of the Saviour's declaration can be easily seen by comparing it with his statement in Matthew xviii. 3, 4, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child [there was a child in the midst of them] the same is greatest in the kingdom of heaven." What is needed to enter the Saviour's kingdom is not the weeks or the years of a little child, not its age, but its lowliness; in distrusting itself and in trusting a dear mother; in feeling that it is not strong, and in keeping near its loving protector; and in being speedily grieved by its own faults, and seeking forgiveness. This is exactly the

Saviour's thought when He says, "of *such* is the kingdom of heaven," not *of them*, but of *those like them* in humility, of *such* persons as children in their best qualities. Jerome, in the fourth century, beautifully expresses the Saviour's meaning, in his commentary on his own Vulgate, at Matt. xix. 14, "Significantly," the monk writes, "Jesus said, *of such, not of them*, to show that not *age*, but *morals* should rule, and that to those who had similar *innocence* and *simplicity* a reward was promised." This is the Saviour's idea exactly. The promise is not to children, but to such as children—those who have the innocence, simplicity, and confiding faith of children—and consequently, it has nothing to do with infant baptism, or with adult immersion. The Saviour does not say, "can any man forbid water that these dear children should not be baptized?" "They brought them to him that he should put his hands on them and pray," "and he laid his hands on them, and departed thence;" and he neither baptized them, nor represented them as subjects of baptism. He blessed them as near relatives, distinguished servants of God, and aged persons, have been accustomed to do in all countries. And one would think, from the ideas of our Pedobaptist brethren, that His disciples would instantly have recognized the propriety of giving the little children the new supposed seal of the covenant by plunging them in water; but they knew nothing of the baptism of children, Jews

though all of them were; and they rebuked the parents for bringing them to Jesus, and only permitted them to approach Him, when He said, "*Suffer* little children, and *forbid them not* to come unto me." Nothing in this record favors infant baptism.

In I. Cor. vii. 12, 13, 14, there is another Scripture frequently used to defend the baptism of children. It reads, "If any brother hath a wife that believeth not (an idolatress probably, or it might be a Jewess), and she be pleased to dwell with him, let him not put her away. And the woman who hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him; for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean but now are they holy." It is argued that since the children are holy, therefore, they ought to be baptized. The holiness of the *unbelieving* wife and husband of which Paul speaks is a very curious quality: both parties probably served idols at Corinth; both parties *certainly* rejected Jesus, and yet the unbelieving husband and wife were "*sanctified*," made holy, by their companions. This was the legal holiness of the Jews of which Paul was speaking. In Acts x. 28, Peter says, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean." This doctine applied to married

relationships with more stringency than to any kind of intercourse between Jews and idolaters. The apostle, to prevent this custom from separating husbands and wives, writes that, where either companion is a Christian united to an unbeliever, there shall be no divorce on that account, that the union is *holy*, that is, *lawful*, and so are the children. Some commentators state that the Hebrew equivalent of the Greek word, rendered holy, was used to designate a lawful marriage among the Jews, and that the sanctification of the husband simply means that his marriage was legal; and so with the sanctification of the wife, and hence the children were holy or legal. And if they separated, it would be stripping their wedded relations of legal sanctions, and their children of a virtuous birth. That the holiness of such children is not from regeneration, is unquestionable, for the adjective describing it is from the same word as the verb which sanctifies the unbelieving husband and wife, and leaves them unholy in heart still. If the holiness of children entitles them to baptism, it gives an equal claim to that holy ordinance to the *idol-worshipping wife* of a godly husband, or to the Jewish *Christ-rejecting husband* of a saintly wife. A more preposterous claim to baptism was never urged by reasonable men than the supposed title of these children. The apostle's subject is not baptism for either infants or adults, but the enduring character of marriage ties between believers and unbelievers,

and the good name of the children of such marriages.

Paul writes, "There is one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism," Eph. iv. 4, 5 This one baptism is the believer's; there is no other in the Saviour's commission, nor in any of the baptisms recorded in the New Testament. Neither could there be another, unless the spirit of inspiration was mistaken when he prompted Paul to write, "One Lord, one faith, one baptism." Even the stern Reformer of Geneva, one of the greatest enemies the Anabaptists ever had, is compelled to admit that there is no record of infant baptism among the actions of the apostles. His words are, "Nor is there much plausibility in the objection that it is nowhere stated that even a single infant was baptized by the hands of the apostles. For though no such circumstance *is expressly mentioned by the evangelist*, yet on the other hand, as they are never excluded, when mention happens to be made of the baptism of any family, who can rationally conclude from this, that they were not baptized?" Calvin admits that Luke, the evangelist, who wrote the book of Acts, does not expressly mention such a thing. There was no need to exclude the children where a family baptism was recorded, nor their playthings, for apostolic baptism, like the commission, was believer's immersion. There is not in the Sacred Volume a single

leaf, or the smallest part of a leaf, under which the baptism of an unconscious infant can huddle, unless it can find shelter under that saying of Peter, in his first Epistle, ii. 13, "Submit yourselves to every ordinance of man for the Lord's sake."

This is the Testimony of the First Two Centuries of Christianity. Our brethren have hailed the statement of Dean Stanley with great admiration, which can be found in *The Nineteenth Century* for October, 1879, p. 39. "In the Apostolic Age, and in the three centuries which followed, it is evident that, as a general rule, those who came to baptism came in full age; we find a few cases of the baptism of children; in the third century we find one case of the baptism of infants." The Dean here makes a distinction between children and infants. And in the third century he first finds infant baptism. The Dean of Westminster is strictly correct—there is not a single instance of the baptism of an unconscious infant in the first two centuries. The Christian literature of that period has been searched by men whose scholarship and patristic information far surpass those of Dean Stanley, and they have never pretended that these centuries furnish any evidence of infant baptism. If Tertullian's tract, *De Baptismo*, was written four or five years before the end of the second century, we have evidence that the baptism of children, *not infants*, was discussed for the first time in Christian literature, and denounced by Tertullian in his ortho-

dox days. We feel no special gratitude to Dean Stanley for his "concession." He could not have done otherwise with the facts before him, if he made any statement on the subject. Baptism in the East was first given to adults, then to youths, then to children of six or seven, and lastly, to unconscious infants. Neander, vol. i. 311, Boston Ed., says: "Baptism, at first, was administered only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution." During the first two Christian ages the modern substitute for the believer's baptism of Christ was not in existence. The scholarly Bingham takes two men of remarkable learning, Salmasius and Suicerus, to task, for saying that "For the first two ages, no one received baptism who was not first instructed in the faith and doctrine of Christ, so as to be able to answer for himself that he believed, because of those words, 'He that believeth and is baptized.'" Book xi. chap. 4, sec. 5. And then he adduces several fathers who speak for the necessity of baptism, and *he infers* that they must have included infants in this needful baptism; but he is careful to perform no impossibility, by bringing forward a case of infant baptism, or a positive account of the rite.

Tertullian says that "those who desire to dip themselves holily in the water, must prepare themselves

for it by fastings, by watchings, by prayers, and by sincere repentance." Justin Martyr says, "*As many as are persuaded and believe that the things which we teach and declare are true, and promise that they are determined to live accordingly, are taught to pray to God, and to beseech Him with fasting to grant them remission for their past sins,* while we also pray and fast with them. *We then lead them to a place where there is water,*" &c., Patrologia Græca, vol. vi. 240, Migne, Parisiis. These were the subjects of baptism in the second century, according to the two most distinguished Christians of that period. The disciples of the first two centuries were devotedly attached to the Scriptures, and lived near the days of the apostles; and, like our honored denomination, they saw only the baptism of believer's immersion in the Word of God.

The Third and Fourth Centuries Knew Extremely Little of Infant Baptism. Dean Stanley speaks of one case in the third century. He refers, no doubt, to the Council of Carthage, held about A. D. 256. Fidus, an unknown country bishop, wrote to Cyprian, bishop of Carthage, to inquire at what period an infant might be baptized. Fidus supposed that it might receive the rite as early as the eighth day, but he needed information on the novel question, and Cyprian, a leading bishop in Africa and among Christians everywhere, was ignorant. A council of sixty-six bishops decided the point, and decreed that one might be

baptized as soon as it was born. One of their reasons for the decision was that baptism took away the heavier sins of persons of years, and it could more easily remove the guilt of infants; and another, that the prophet, Elisha, placed his body upon the dead child which he restored, his mouth to its mouth, his eyes to its eyes, and his hands to its hands, the spiritual sense of which was, that infants are equal to men, and consequently should have their baptism. This is the first case of infant baptism in the records of Christianity. The ignorance of Fidus and Cyprian about the laws of the rite, and the letter of the bishop, if it is genuine, show that infant baptism was a novelty. The obscure council of Carthage, of A. D. 256, gave infant baptism no standing beyond the ignorant Roman colonists of North Africa. Nor have we any reason to suppose that even among them, either the authority of Cyprian's Council, or any other instrumentality, gave infant baptism popularity for a long period after the meeting of the sixty-six bishops. The great Augustine, who was born in A. D. 354, in North Africa, and whose mother, Monica, was an eminent Christian lady, was not baptized till he was thirty-three years of age. He received the ordinance from St. Ambrose, who was not baptized until after his election to the See of Milan. There is no positive account of the baptism of unconscious infants in the third century, except the record preserved by Cyprian. Clemens

Alexandrinus and Origen treat of the baptism of children, not infants.

In the fourth century, the greatest men in the Christian world reached adult years without baptism. We have already named two of them, Augustine and Ambrose, and of the latter it is said that his family were all Christians. In A. D. 381, Nectarius was elected archbishop of Constantinople, and though, according to Sozomen, "he was of advanced age," and that it was by "the will of God that so mild and virtuous and exemplary a man was elevated to the priesthood," he had not been baptized when chosen to the greatest ecclesiastical dignity in the world. Gregory Nazianzen, who was born while his father was bishop of Nazianzum, in Cappadocia, was baptized in his thirtieth year, and he was archbishop of the great church of St. Sophia. The learned and illustrious John Chrysostom, whose parents were both Christians, was baptized at twenty-eight, and he lived to preside over the church of the chief city of the Christian world. Basil the Great, one of the most distinguished prelates in Christendom, whose ancestors were Christians for several generations, was baptized in his twenty-eighth year, and he died A. D. 379. Jerome, the learned translator of the Old Testament, and reviser of the New, and the useful commentator, was born of Christian parents A. D. 331, and about A. D. 366 he was baptized. The emperor, Theodosius the Great, after subduing

enemies to his throne on the banks of the Danube, proceeded to Thessalonica, where he was baptized, A. D. 380, and Sozomen tells us that "his parents were Christians, and they were attached to the Nicene doctrines." The bishops just noticed were not only the leaders of the Christian world in their day, but they stand unsurpassed in the ecclesiastical literature of our times.

The baptism of the fourth century required the candidates to be catechized before they received the ordinance, and to profess faith in Jesus. Ambrose, addressing those about to be baptized, says, "Thou wast asked, 'Dost thou believe in God, the omnipotent Father, and thou saidst, 'I believe,' and thou wast immersed, that is, thou wast buried. Again, thou wast asked, 'Dost thou believe in our Lord Jesus Christ and in His Cross?' And thou saidst, 'I believe;' and thou wast immersed, and therefore, thou wast buried with Christ. * * A third time, thou wast asked, 'Dost thou believe in the Holy Spirit?' And thou saidst, 'I believe;' and a third time thou wast immersed," Patrol. Lat. xvi. p. 448, Migne, Parisiis. With a variety of ceremonies and professions, the faith demanded by Ambrose was required everywhere at the baptisms of the fourth century. And masses of Christians were not baptized at all. They were waiting until death was not far distant, that all their sins might be washed out at once. Neander, speaking of this century, says,

"Infant baptism, though acknowledged to be necessary, yet entered so rarely and with so much difficulty into the church life during the first part of this period." "Hence many put off baptism until they were reminded by mortal sickness, or some other sudden danger of approaching death. Hence it was, that in times of public calamity, in earthquakes, in the dangers of war, *multitudes* hurried to baptism, and the *numbers of the existing clergy scarcely sufficed for the wants of all.*" Church History, ii. 319–20, Boston. The necessity, which in some cases was recognized, for the baptism of infants, was the new-born delusion that baptism would wash out Adam's sin; but even in the limited number of cases where this doctrine was accepted, it was only thought of in connection with the death of a child.

The clergy of the fourth century were continually appealing to their congregations to be baptized; they exhorted them, and entreated them, and showed them the dangers of deferring so blessed a rite; and they felt a deep concern for multitudes of persons whose parents never thought of baptizing them, and who were not anxious to put on Christ by a public baptism until they neared the end of life's journey. It may be safely asserted that outside of North Africa the baptisms of unconscious infants in the fourth century were so few, that they scarcely deserve to be named. What a commentary on the commission of Christ to his apostles!

In the very end of the fourth, and for thirty years in the fifth century, Augustine, bishop of Hippo, in North Africa, advocated infant baptism incessantly, and forged or furbished most of the weapons by which it is defended in our own times; his great mind, burning zeal and boundless influence, carried infant baptism over Christendom in the fifth century —but while it became common in that age, there is no reason to believe that it was generally observed; and Dean Stanley is greatly mistaken in his declaration that "*after* the fifth century the whole Christian world * * have baptized children."—*The Nineteenth Century*, p. 39, October, 1879. For centuries after the fifth, the regular baptisms of the orthodox church in some of the great centres of the Christian world were the baptisms of catechized persons *who professed their own faith*, not adults, but minors. —Robinson's History of Baptism, p. 106, Nashville.

Infant Baptism in All Ages has Required Faith Before it was Administered, and so far it Testifies in Favor of the Commission. Augustine himself required faith before he baptized infants; he asked, "Doth this child believe in God? Doth he turn to God?" and he declares expressly in another place that the sponsors answered for them; Patrol. Lat. Tom. xxxiii. 363; Parisiis. Without commenting on the person who has the faith, Augustine, the grand propagator of infant baptism demanded it as a pre-

requisite to that rite. Martin Luther, in his *Smaller Catechism* p. 58, N. Y., 1867, says, "I promised God in holy baptism that I would renounce the devil and all his works and ways, and believe in God, the Father, Son and Holy Spirit. I made this promise in holy baptism, through my sponsors." *The Catechism of the Council of Trent*, one of the highest authorities in the Catholic Church, says: "It is not lawful to doubt but that children receive the sacraments of faith when they are baptized, not because they believe with the assent of their minds, but because of the faith of their parents, if they are believers; but if not, to use the words of Augustine, they are fortified by the faith of the whole body of saints."—Question 33, Pars II, p. 144, Lipsiae, 1865. The Catholic Church demands faith from the child through sponsors before she baptizes it. In the Greek Church in Russia and elsewhere, before baptism the priest asks the infant, "'Dost thou believe in Christ?' and the sponsor answers, 'I believe in Him as King and God,' and then he repeats the Creed."—*King's Rites and Ceremonies of the Greek Church in Russia*, p. 161, London. The Russian, and all the Eastern Churches demand faith in baptism. So do the Episcopal Churches in England and America. The common *Catechism* of both bodies has this question and answer: "What is required of persons to be baptized? Repentance whereby they forsake sin; and faith whereby they

steadfastly believe the promises of God made to them in that sacrament." These Churches demand repentance and faith for their baptism, and both are promised by sponsors.

Calvin seemingly thinks that infants have some kind of faith. He says, "As the Lord therefore will illuminate them (infants) with the full splendor of His countenance in heaven, why may He not also, if such be His pleasure, irradiate them with some faint rays of it in the present life? Not that I would hastily affirm them to be endued with the same faith which we experienced in ourselves, or at all to possess a similar knowledge, which I would prefer leaving in suspense."—*Institutes*, vol. ii., lib. iv., cap. 19. His idea is, probably, that infants have faith in the germ. The Westminster Confession of Faith, speaking for British and American Presbyterians, makes the faith of the parents, or of one parent, a prerequisite to baptism. "Baptism," it says, "is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him; but infants descending from parents, either both, or but one of them, professing faith in Christ and obedience to Him, are, in that respect, within the Covenant, and are to be baptized." Question 166, *Larger Catechism*. Here, again, baptism is prohibited without faith.

In *Robinson's History of Baptism*, p. 681, Nashville, here is an account of an English Congregational

baptism, at which the minister stated that "not only those that do actually profess faith in, and obedience unto Christ, but also the infants of one or both believing parents, were to be baptized." This is the ground of the British Congregationalists now; and it is no doubt the creed, on this question, of their brethren in the United States.

When John Wesley visited this country, in 1736, he adhered strictly to the baptism of the Episcopal Church, as the following quotations from his journal will show: "Saturday, February 21.—Mary Welsh, aged eleven days, was baptized, according to the custom of the first church, and the rule of the church of England, by immersion; the child was ill then, but recovered from that hour." "Wednesday, May 5th.—I was asked to baptise a child of Mr. Parker, second bailiff of Savannah, but Mrs. Parker told me, 'Neither Mr. Parker nor I will consent to its being dipped.' I answered, 'If you certify that your child is weak, it will suffice, the Rubric says, to pour water upon it.' She replied, 'Nay the child is not weak, but I am resolved it shall not be dipped.' This argument I could not confute. So I went home and the child was baptized by another person."—*Wesley's Works* I. 130–134, *Philadelphia,* 1826. In the service for the baptism of infants in the Church of England, the minister addresses the godfathers and godmothers, saying, among other things, "Dost thou believe in God the Father Almighty, maker of

heaven and earth? And in Jesus Christ, His only begotten son, our Lord? * * * And dost thou believe in the Holy Ghost? * * * This is from the service for *the private baptism of children in houses*, the one probably used by Mr. Wesley when Mary Welsh was immersed. Faith at this time was a prerequisite to baptism with Mr. Wesley.

Throughout Christendom there has been a general conviction that faith was indispensible to baptism. *Among those who have practiced infant baptism, faith has been sternly demanded, as a prerequisite to the immersion or sprinkling of a child, from the very origin of that human rite.* The Baptists have never exhibited greater urgency for faith, *as a condition* without which baptism could not be conferred, than Pedobaptists. Dr. Halley, an English Congregationalist, had his orthodoxy questioned by his own brethren, and his opinions rejected, by delivering and publishing, about thirty years ago, lectures in which he tried to prove that the commission required the apostles to teach all nations and baptize all nations; that faith had nothing to do with baptism; that the command to baptize might have preceded the order to teach without any impropriety. Probably Dr. Halley was the only man who ever seriously entertained such a doctrine. *The whole Christian world, except Dr. Halley and men of Quaker opinions, has ever held, and holds still, that the Baptist principle, which demands faith as a prerequisite to the initial ordinance of the gospel, is a Scriptural doctrine.*

Pedobaptists secure this faith in a way somewhat different from Baptists. We hold that we must not borrow the loan of another's faith in order to be baptized—that the candidate must have it himself. We have heard of the formation of an insurance company, which required a certain amount of capital; the requisite sum was borrowed, to show the State examiner when he inspected its assets, and then it was returned. But men of honor have never approved of the integrity of borrowed bonds, or funds for such a purpose; and we are afraid that borrowed faith, in order to be baptized, however good the intention may be, is an attempted imposition upon man's Divine Friend. The Scriptures know nothing of loaned faith. A *personal* faith is a prerequisite to baptism.

The believer's baptism of the first four centuries, and of multitudes for centuries later, has been completely set aside by the baptism of infants in all Christian communities, except Baptist Churches. It is a mournful fact that this grand ordinance of the Redeemer, speaking of our death to sin, our union with Christ in the merits of His death, our rising from the watery grave to lead a holy life, and our resurrection from the dead, should be in its mode and subjects as completely removed from a large part of Christendom, as if it had never existed. My text is strikingly applicable to this usurping ceremony and its administrators. "Thus have ye

made the commandment of God of none effect by your tradition."

The Saviour has uttered words that inspire us with great hope for our dear brethren of the Evangelical churches of our country and of other lands. He says, Matt. xv., "Every plant which my heavenly Father hath not planted shall be rooted up." This is surely one of the plants to which the Saviour's words may be fitly applied. The Rev. John Robinson, the father of New England Congregationalism, whose flock sent the colony which came by the celebrated Mayflower, while earnestly defending the Scriptural authority of infant baptism, says: "We grant that the Scriptures nowhere say, in express terms, 'baptize infants,' or that infants were baptized."—Works of Robinson, I. 416, London, 1851. If there is no such command in the Scriptures in express terms, nor any such practice, we can readily see, notwithstanding good John Robinson's strong reasons, that infant baptism is not Scriptural, and that it is one of the plants which must be rooted up because our heavenly Father did not plant it. Nay, He is pulling it up by the roots very actively just now. The Evangelical churches of our country are evidently drawing nearer the Saviour's ways and spirit, and in nothing is this more apparent than in the disuse of infant sprinkling in Pedobaptist churches. Twenty years ago, a reliable authority quoted by Professor Curtis says, "In one of the

oldest (Congregational) churches in this State, there had not been, a few years since, an instance of infant baptism for seven preceding years. Last year there were seventy Congregational Churches in New Hampshire that reported no infant baptisms. This year ninety-six churches reported none. If this indifference continues, the ordinance will become extinct in the Congregational Churches." Dr. Curtis calculated that less than a third of the Presbyterian children born in a year, at the time he published his work, were baptized, whereas a century ago they were all baptized; and that the infant rite was far less practiced among the Methodists.—*Progress of Baptist Principles*, pp. 132–136, *Boston*. There is every reason to believe that infant baptism is declining still, and will continue to be observed less and less, until this plant, which our heavenly Father hath not planted, disappears altogether, and the servants of Jehovah cease forever to make the commandment of God of no effect by their tradition, and unite in receiving one Lord, one faith, and one baptism.

WHY THE BAPTISTS DO NOT BAPTIZE INFANTS.

BY REV. W. E. HATCHER, D.D., RICHMOND, VA.

As a fact, Baptists do not baptize their infants. If there be any benefits springing from Infant Baptism, the children of Baptists miss them. If Infant Baptism is necessary to the salvation of children, then the children of Baptists are lost.

The motive of the Baptists in refusing baptism to children is no secret. They hardly consider it necessary to say that it is from no want of kindness or religious solicitude for their children. They expect many things to be said against them, and are ready to bear them, but can not believe that their worst enemies will *seriously* deny that they love their children and are concerned for their highest religious safety.

Nor does their refusal arise from an unwillingness to consecrate their children to the Lord. This, every sincere and intelligent Baptist does. Nor is it from any desire to be eccentric or singular; but a deep conviction of duty which they cannot but regard.

The one sufficient reason the Baptists have for rejecting Infant Baptist is, that the Bible does not teach it. With some this is nothing. They follow priests,

creeds and churches. But to the Baptists, the Bible is the end of controversy. They confess its authority as supreme, and accept nothing as religious duty except that which it teaches. They do not find that it teaches Infant Baptism. But some say that the Bible does teach it. It is *there!* Well, where? Dreamy fancies that it is taught somewhere in the Word of God are worth nothing. Give the chapter and the verse where, by law or example, it is taught. If your child's salvation depended on a passage in the Scriptures that taught this doctrine, which would you select?

True, certain passages or incidents in the Bible are presented in support of Infant Baptism, but even the friends of the doctrine differ widely concerning them. Without attempting to notice all these texts, I will, as a matter of justice, select for notice those which are considered the strongest. Perhaps the most popular proof passage is found in Mark x. 14–16. This to many is a tower of strength — a refuge in weakness, and quoted on all occasions. What are the facts? Little children are brought to the Saviour and he takes them in his arms and blesses them. The surprise and displeasure of the disciples at the presentation of these children to Christ plainly indicated that the practice of Infant Baptism was not known to them. It was certainly a capital opportunity for instituting such an ordinance and explaining its object; but nothing of the kind was done.

The silence of Jesus on the subject is itself a significant argument against it. The fact that he said nothing about Infant Baptism, and did something quite different from it, turns this passage into a strong proof-text against the practice.

But there are the Household Baptisms. It is claimed that if whole families were baptized, there must have been children among them. *First in the list is the family of Crispus.* Paul baptized that household. It is enough to say that it is expressly declared that Crispus "believed in the Lord with all his house." Acts xviii. 8. *Next is the house of Stephanas*, 1 Cor. i. 13. Here Paul simply speaks of it as the baptism of a household. Must there not have been infants? Not unless it can be shown that there are no households without infants. But observe that in 1 Cor. xvi. 15, Paul, in alluding to this family, calls them "the first fruits of Achaia," and says they "addicted themselves to the ministry of the saints." Macknight is candid enough to admit that there could have been no infants in the house of Stephanas.

Next is the household of the Philippian jailer. Acts xvi. 29–34. In reading the account, you observe that they spake the word of the Lord to *all* that were in the house of the jailer—that the jailer rejoiced, *believing in God with all his house.*" That is unanswerably plain. *Last in the list is the house of Lydia.* Acts xvi. 14, 15–40. Before an argument in favor of Infant Baptism can be wrung from this case, several

impossible propositions must be established: 1. That Lydia was married. 2. That she had children. 3. That any of these children were at that time infants. 4. That these infants were baptized. 5. That the term *brethren* in verse 40 is used independently of these children.

There is also the argument from *circumcision*. It is claimed that Infant Baptism is the substitute for circumcision. That such is the case is nowhere intimated in the Word of God. The Jews that had been circumcised, when converted to Christ were baptized. Timothy was circumcised after he had been baptized. If baptism is the substitute for circumcision, where is the fact stated?

Some who practice Infant Baptism do not claim clear Bible authority for it. They put it on the ground that it is a "form of consecration"—"a beautiful ceremony"—"may do some good" and "can do no harm." That there is any wrong or injury in the simple act of sprinkling a child with water and praying for its salvation, no one would be so foolish as to assert. But when this act is performed on the plea that it is commanded by the word of God, it becomes an evil. It is to claim scriptural authority for what is not taught in the word of God. Besides, the observance of this practice is a practical abolition of believer's baptism, which is clearly required by the law of Christ.

It is an injury to the child. It infringes his right of choice in the matter of baptism. It confuses his

mind in regard to his relation to the Church. It leaves him in doubt as to his regeneration. It is calculated to foster in his mind false religious hopes.

It is an injury to the Church. The scriptural idea of a Church is that of a body of baptized believers. Only those who have been pardoned and regenerated are entitled to membership. Upon the preservation of this idea of a spiritual membership is dependent the purity of the churches. This idea is assailed by Infant Baptism, and the universal triumph of that doctrine would be the introduction of all classes of persons within the ranks of some external church. The truth of this statement is abundantly proved by the condition of the Lutheran Church in Germany, and that of the Established Church of England.

If it be true that Infant Baptism is not taught in the word of God—that it is injurious to those who are its subjects, and unfriendly to the New Testament idea of a Church, then the Baptists are amply justified in rejecting it.

BAPTISMAL REGENERATION.

BY REV. CHARLES H. SPURGEON, LONDON, ENGLAND.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark xvi. 15, 16.

In the preceding verse our Lord Jesus Christ gives us some little insight into the natural character of the apostles whom he selected to be the first ministers of the Word. They were evidently men of like passions with us, and needed to be rebuked even as we do. On the occasion when our Lord sent forth the eleven to preach the gospel to every creature, he "appeared unto them as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen;" from which we may surely gather, that, to preach the Word, the Lord was pleased to choose imperfect men; men, too, who of themselves were very weak in the grace of faith, in which it was most important that they should excel. Faith is the conquering grace, and is of all things the main requisite in the preacher of the Word; and yet the honored men who were chosen

to be the leaders of the divine crusade needed a rebuke concerning their unbelief. Why was this? Why, my brethren, because the Lord has ordained evermore that we should have this treasure in *earthen vessels,* that the excellency of the power may be of God, and not of us. If you should find a perfect minister, then might the praise and honor of his usefulness accrue to man; but God is frequently pleased to select for eminent usefulness men evidently honest and sincere, but who have some manifest infirmity by which all the glory is cast off from them and laid upon himself, and upon himself alone. Let it never be supposed that we who are God's ministers either excuse our faults or pretend to perfection. We labor to walk in holiness, but we cannot claim to be all that we wish to be. We do not base the claims of God's truth upon the spotlessness of our characters, but upon the fact that it comes from him. You have believed in spite of our infirmities, and not because of our virtues. If, indeed, you had believed our word because of our supposed perfection, your faith would stand in the excellency of man and not in the power of God. We come unto you often with much trembling, sorrowing over our follies and weaknesses; but we deliver to you God's Word as God's Word, and we beseech you to receive it, not as coming from us, poor, sinful mortals, but as proceeding from the eternal and thrice-holy God; and if you so receive it, and by its own vital force are

moved and stirred up towards God and his ways, then is the work of the Word sure work, which it could not and would not be if it rested in any way upon man.

Our Lord having thus given us an insight into the character of the persons whom he has chosen to proclaim his truth, then goes on to deliver to the chosen champions their commission for the holy war. I pray you mark the words with solemn care. He sums up in a few words the whole of their work, and at the same time foretells the result of it, telling them that some would doubtless believe and so be saved, and some on the other hand would not believe and would most certainly, therefore, be damned; that is, condemned forever to the penalties of God's wrath. The lines containing the commission of our ascended Lord are certainly of the utmost importance, and demand devout attention and implicit obedience, not only from all who aspire to the work of the ministry, but also from all who hear the message of mercy. A clear understanding of these words is absolutely necessary to our success in the Master's work; for if we do not understand the commission, it is not at all likely that we shall discharge it aright. To alter these words were more than impertinence: it would involve the crime of treason against the authority of Christ and the best interests of the souls of men. Oh for grace to be very jealous here!

Wherever the apostles went they met with obstacles to the preaching of the gospel, and the more open and effectual was the door of utterance, the more numerous were the adversaries. These brave men so wielded the sword of the Spirit as to put to flight all their foes; and this they did, not by craft and guile, but by making a direct cut at the error which impeded them. Never did they dream for a moment of adapting the gospel to the unhallowed tastes or prejudices of the people, but at once directly and boldly they brought down with both their hands the mighty sword of the Spirit upon the crown of the opposing error. This morning, in the name of the Lord of Hosts, my helper and defence, I shall attempt to do the same; and if I should provoke some hostility—if I should, through speaking what I believe to be the truth, lose the friendship of some and stir up the enmity of more—I cannot help it. The burden of the Lord is upon me, and I must deliver my soul. I have been loth enough to undertake the work, but I am forced to it by an awful and overwhelming sense of solemn duty. As I am soon to appear before my Master's bar, I will this day, if ever in my life, bear my testimony for truth, and run all risks. I am content to be cast out as evil if it must be so; but I cannot, I dare not, hold my peace. The Lord knoweth I have nothing in my heart but the purest love to the souls of those whom I feel imperatively called to rebuke sternly in

the Lord's name. Among my hearers and readers, a considerable number will censure if not condemn me; but I cannot help it. If I forfeit your love for truth's sake I am grieved for you; but I cannot, I dare not, do otherwise. It is as much as my soul is worth to hold my peace any longer; and, whether you approve or not, I must speak out. Did I ever court your approbation? It is sweet to every one to be applauded; but if for the sake of the comforts of respectability and the smiles of men any Christian minister shall keep back a part of his testimony, his Master at the last shall require it at his hands. This day, standing in the immediate presence of God, I shall speak honestly what I feel, as the Holy Spirit shall enable me; and I shall leave the matter with you to judge concerning it, as you will answer for that judgment at the last, great day.

I find that the great error which we have to contend with throughout England (and it is growing more and more), is one in direct opposition to my text, well known to you as the doctrine of baptismal regeneration. We will confront this dogma with the assertion that *baptism without faith saves no one.* The text says, "He *that believeth* and is baptized shall be saved;" but whether a man be baptized or no, it asserts that "*he that believeth not* shall be damned:" so that baptism does not save the unbeliever; nay, it does not in any degree exempt him from the common doom of all the ungodly. He may have baptism, or

he may not have baptism; but if he believeth not, he shall be in any case most surely damned. Let him be baptized by immersion or sprinkling, in his infancy or in his adult age: if he be not led to put his trust in Jesus Christ—if he remaineth an unbeliever—then this terrible doom is pronounced upon him, "He that believeth not shall be damned." I am not aware that any Protestant church in England teaches the doctrine of baptismal regeneration, except one, and that happens to be the corporation which, with none too much humility, calls itself *the* Church of England. This very powerful sect does not teach this doctrine merely through a section of its ministers, who might charitably be considered as evil branches of the vine, but it openly, boldly, and plainly declares this doctrine in her own appointed standard, the Book of Common Prayer, and that in words so express, that, while language is the channel of conveying intelligible sense, no process short of violent wresting from their plain meaning can ever make them say anything else.

Here are the words—we quote them from the Catechism which is intended for the instruction of youth, and is naturally very plain and simple, since it would be foolish to trouble the youth with metaphysical refinements. The child is asked its name, and then questioned, "Who gave you this name?" "*My godfathers and godmothers in my baptism; wherein I was made a member of Christ, the child of God, and an in-*

heritor of the kingdom of heaven." Is not this definite and plain enough? I prize the words for their candor: they could not speak more plainly. Three times over the thing is put, lest there should be any doubt in it. The word *regeneration* may, by some sort of juggling, be made to mean something else; but here there can be no misunderstanding. The child is not only made "a member of Christ,"—union to Jesus is no mean spiritual gift,—but he is made in baptism "the child of God" also; and, since the rule is, "if children, then heirs," he is also made "an inheritor of the kingdom of heaven." Nothing can be more plain. I venture to say that, while honesty remains on earth, the meaning of these words will not admit of dispute. It is clear as noonday that, as the Rubric hath it, "Fathers, mothers, masters and dames are to cause their children, servants and apprentices," no matter how idle, giddy, or wicked they may be, to learn the Catechism, and to say that in baptism they were made members of Christ and children of God. The form for the administration of this baptism is scarcely less plain and outspoken, seeing that thanks are expressly returned unto Almighty God because the person baptized is regenerated: "*Then shall the priest say, 'Seeing, now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that this child may*

lead the rest of his life according to this beginning.'" Nor is this all; for, to leave no mistake, we have the words of the thanksgiving prescribed: "*Then shall the priest say, 'We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church.'*"

This, then, is the clear and unmistakable teaching of a church calling itself Protestant. I am not now dealing at all with the question of infant baptism: I have nothing to do with that this morning. I am now considering the question of baptismal regeneration, whether in adults or infants, or ascribed to sprinkling, pouring, or immersion. Here is a church which teaches every Lord's Day in the Sunday-school, and should, according to the Rubric, teach openly in the church, all children that they were made members of Christ, children of God, and inheritors of the kingdom of heaven when they were baptized! Here is a professedly Protestant church, which, every time its minister goes to the font, declares that every person there receiving baptism is there and then "regenerated and grafted into the body of Christ's church."

"But," I hear many good people exclaim, "there are many good clergyman in the church who do not believe in baptismal regeneration!" To this my answer is prompt—Why, then, do they belong to a

church which teaches that doctrine in the plainest terms? I am told that many in the Church of England preach against her own teaching. I know they do, and herein I rejoice in their enlightenment, but I question, gravely question, their morality. To take oath that I sincerely assent and consent to a doctrine which I do not believe, would to my conscience appear little short of perjury, if not absolute, downright perjury; but those who do so must be judged by their Lord. For me to take money for defending what I do not believe—for me to take the money of a church, and then to preach against what are most evidently its doctrines—I say *for me* to do this (I shall not judge the peculiar views of other men), for me or for any other simple, honest man to do so, were an atrocity so great that, if I had perpetrated the deed, I should consider myself out of the pale of truthfulness, honesty and common morality. Sirs, when I accepted the office of minister of this congregation, I looked to see what were your articles of faith. If I had not believed them I should not have accepted your call; and when I change my opinions, rest assured that, as an honest man, I shall resign the office; for how could I profess one thing in your declaration of faith, and quite another thing in my own preaching? Would I accept your pay, and then stand up every Sabbath-day and talk against the doctrines of your standards? For clergymen to swear or say that they give their solemn assent to what they do not believe, is one of the

grossest pieces of immorality perpetrated in England, and is most pestilential in its influence, since it directly teaches men to lie whenever it seems necessary to do so in order to get a living or increase their supposed usefulness: it is in fact an open testimony from priestly lips that, at least in ecclesiastical matters, falsehood may express truth, and truth itself is a mere unimportant nonentity. I know of nothing more calculated to debauch the public mind than a want of straightforwardness in ministers; and when worldly men hear ministers denouncing the very thing which their own Prayer-book teaches, they imagine that words have no meaning among ecclesiastics, and that vital differences in religion are merely a matter of tweedle-dee and tweedle-dum, and that it does not much matter what a man does believe so long as he is charitable towards other people. If baptism does regenerate people, let the fact be preached with a trumpet tongue, and let no man be ashamed of his belief in it. If this be really their creed, by all means let them have full liberty for its propagation. My brethren, those are honest Churchmen in this matter who, subscribing to the Prayer-book, believe in baptismal regeneration, and preach it plainly. God forbid that we should censure those who believe that baptism saves the soul, because they adhere to a church which teaches the same doctrine. So far they are honest men; and in England, wherever else, let them never lack a full

toleration. Let us oppose their teaching by all scriptural and intelligent means, but let us respect their courage in plainly giving us their views. I hate their doctrine, but I love their honesty; and as they speak but what they believe to be true, let them speak it out, and the more clearly the better. Out with it, sirs, be it what it may, but do let us know what you mean. For my part, I love to stand foot to foot with an honest foeman. To open warfare, bold and fearless hearts raise no objections but the ground of quarrel; it is covert enmity which we have most cause to fear and best reason to loathe. That crafty kindness which inveigles me to sacrifice principle, is the serpent in the grass—deadly to the incautious wayfarer. Where union and friendship are not cemented by truth, they are an unhallowed confederacy. It is time that there should be an end put to the flirtations of honest men with those who believe one way and swear another. If men believe baptism works regeneration, let them say so; but if they do not so believe it in their hearts, and yet subscribe, and yet more, get their livings by subscribing to words asserting it, let them find congenial associates among men who can equivocate and shuffle, for honest men will neither ask nor accept their friendship.

We, ourselves, are not dubious on this point: we protest that persons are not saved by being baptized. In such an audience as this, I am almost ashamed to go into the matter, because you surely know better

than to be misled. Nevertheless, for the good of others, we will drive at it. We hold that persons are not saved by baptism; for we think, first of all, that *it seems out of character with the spiritual religion which Christ came to teach*, that he should make salvation depend upon mere ceremony. Judaism might possibly absorb the ceremony by way of type into her ordinances essential to eternal life; for it was a religion of types and shadows. The false religions of the heathen might inculcate salvation by a physical process; but Jesus Christ claims for his faith that it is purely spiritual, and how could he connect regeneration with a peculiar application of aqueous fluid? I cannot see how it would be a spiritual gospel, but I can see how it would be mechanical, if I were sent forth to teach that the mere dropping of so many drops upon the brow, or even the plunging a person in water, could save the soul. This seems to me to be the most mechanical religion now existing, and to be on a par with the praying windmills of Thibet, or the climbing up and down of Pilate's staircase to which Luther subjected himself in the days of his darkness. The operation of water baptism does not appear, even, to my faith, to touch the point involved in the regeneration of the soul. What is the necessary connection between water and the overcoming of sin? I cannot see any connection which can exist between sprinkling, or immersion, and regeneration, so that the one shall necessarily

be tied to the other in the absence of faith. Used by faith, had God commanded it, miracles might be wrought; but without faith or even consciousness, as in the case of babes, how can spiritual benefits be connected necessarily with the sprinkling of water? If this be your teaching, that regeneration goes with baptism, I say that it looks like the teaching of a spurious church, which has craftily invented a mechanical salvation to deceive ignorant, sensual, and grovelling minds, rather than the teaching of the most profoundly spiritual of all teachers, who rebuked Scribes and Pharisees for regarding outward rites as more important than inward grace.

But it strikes me that a more forcible argument is, that *the dogma is not supported by facts.* Are all persons who are baptized children of God? Well, let us look at the divine family. Let us mark their resemblance to their glorious Parent! Am I untruthful if I say that thousands of those who were baptized in their infancy are now in our gaols? You can ascertain the fact, if you please, by application to prison authorities. Do you believe that these men, many of whom have been living by plunder, felony, burglary, or forgery, are regenerate? If so, the Lord deliver us from such regeneration. Are these villains members of Christ? If so, Christ has sadly altered since the day when he was holy, harmless, undefiled, separate from sinners. Has he really taken baptized drunkards and harlots to be members

of his body? Do you not revolt at the supposition? It is a well-known fact that baptized persons have been hanged. Surely it can hardly be right to hang the inheritors of the kingdom of heaven! Our sheriffs have much to answer for when they officiate at the execution of the children of God, and suspend the members of Christ on the gallows! What a detestable farce is that which is transacted at the open grave, when "a dear brother," who has died drunk, is buried in a "sure and certain hope of the resurrection to eternal life," and the prayer that "when we shall depart this life we may rest in Christ, as our hope is that this our brother doth." He is a regenerate brother, who, having defiled the village by constant uncleanliness and bestial drunkenness, died without a sign of repentance; and yet the professed minister of God solemnly accords him funeral rites which are denied to unbaptized innocents, and puts the reprobate into the earth in "sure and certain hope of the resurrection to eternal life." If old Rome in her worst days ever perpetrated a grosser piece of imposture than this, I do not read things aright; if it does not require a Luther to cry down this hypocrisy as much as Popery ever did, then I do not even know that twice two make four. Do we find—we who baptize on profession of faith, and baptize by immersion in a way which is confessed to be correct, though not allowed by some to be absolutely necessary to its validity—do we, who baptize in the

name of the Sacred Trinity as others do, do we find that baptism regenerates? *We do not.* Neither in the righteous nor the wicked do we find regeneration wrought by baptism. We have never met with one believer, however instructed in divine things, who could trace his regeneration to his baptism; and on the other hand, we confess it with sorrow, but still with no surprise, that we have seen those whom we have ourselves baptized, according to apostolic precedent, go back into the world and wander into the foulest sin, and their baptism has scarcely been so much as a restraint to them, because they have not believed in the Lord Jesus Christ. Facts all show that whatever good there may be in baptism, it certainly does not make a man "a member of Christ, the child of God, and an inheritor of the kingdom of heaven," or else many thieves, whoremongers, drunkards, fornicators, and murderers are members of Christ, the children of God, and inheritors of the kingdom of heaven. Facts, brethren, are dead against this popish doctrine; and facts are stubborn things.

Yet further, I am persuaded *that the performance styled baptism by the Prayer-Book is not at all likely to regenerate and save.* How is the thing done? One is very curious to know when one hears of an operation which makes men members of Christ, children of God, and inheritors of the kingdom of heaven, how the thing is done. It must in itself be a holy thing, truthful in all its details, and edifying in every por-

tion. Now, we will suppose we have a company gathered round the water, be it more or less, and the process of regeneration is about to be performed. We will suppose them all to be *godly people.* The clergyman officiating is a profound believer in the Lord Jesus, and the father and mother are exemplary Christians, and the godfathers and godmothers are all gracious persons. We will suppose this: it is a supposition fraught with charity, but it may be correct. What are these godly people supposed to say? Let us look at the Prayer-Book. The clergyman is supposed to tell the people, "*Ye have heard also that our Lord Jesus Christ hath promised in his gospel to grant all these things that ye have prayed for: which promise he, for his part, will surely keep and perform. Wherefore, after this promise made by Christ, this infant must also faithfully, for his part, promise by you that are his sureties (until he come of age to take it upon himself) that he will renounce the devil and all his works, and constantly believe God's Holy word, and obediently keep his commandments.*" This small child is to promise to do this; or, more truly, others are to be taken upon themselves to promise, and even *vow* that he shall do so. But we must not break the quotation, and therefore let us return to the Book: "I demand, therefore, dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that

thou wilt not follow, nor be led by them?" Answer: "I renounce them all." That is to say, in the name and behalf of this tender infant about to be baptized, these godly people, these enlightened Christian people, these who know better, who are not dupes, who know all the while that they are promising impossibilities, renounce on behalf of this child what they find it very hard to renounce for themselves,—"all covetous desires of the world and the carnal desires of the flesh, so that they will not follow nor be led by them." How can they harden their faces to utter such a false promise, such a mockery of renunciation, before the presence of the Father Almighty? Might not angels weep as they hear the awful promise uttered? Then in the presence of High Heaven they profess on behalf of this child that he steadfastly believes the creed, when they know, or might pretty shrewdly judge, that the little creature is not yet a steadfast believer in anything, much less in Christ's going down into hell. Mark, they do not say merely that the babe *shall* believe the creed, but they affirm that he does; for they answer in the child's name, "All this we steadfastly believe." Not *we* steadfastly believe, but *I*, the little baby there, unconscious of all their professions and confessions of faith. In answer to the question, "Wilt thou be baptized in this faith?" they reply for the infant, "That is my desire." Surely the infant has no desire in the matter, or at least no one has been authorized to declare

any desire on his behalf. But this is not all; for then these godly, intelligent people next promise on behalf of the infant that "he shall obediently keep all God's holy will and commandments, and walk in the same all the days of his life." Now, I ask you, dear friends, you who know what true religion means, can you walk in all God's holy commandments yourselves? Dare you make this day a vow on your own part, that you would renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh? Dare you, before God, make such a promise as that? You desire such holiness; you earnestly strive after it; but you look for it from God's promise, not from your own. If you dare make such vows, I doubt your knowledge of your own hearts and of the spirituality of God's law. But even if you could do this for yourself, would you venture to make such a promise for any other person?—for the best-born infant on earth? Come, brethren, what say you? Is not your reply ready and plain? There is not room for two opinions among men determined to observe truth in all their ways and words. I can understand a simple, ignorant rustic, who has never learned to read, doing all this at the command of a priest and under the eye of a squire. I can even understand persons doing this when the Reformation was in its dawn, and men had newly crept out of the darkness of Popery; but I cannot understand, gracious, godly people standing at the font to insult the

All-gracious Father with vows and promises framed upon a fiction, and involving practical falsehood. How dare intelligent believers in Christ to utter words which they know in their conscience to be wickedly aside from truth? When I shall be able to understand the process by which gracious men so accommodate their consciences, even then I shall have a confirmed belief that the God of truth never did and never will confirm a spiritual blessing of the highest order in connection with the utterance of such false promises and untruthful vows. My brethren, does it not strike you that declarations so fictitious are not likely to be connected with a new birth wrought by the Spirit of truth?

I have not done with this point: I must take another case, and suppose the sponsors and others to be *ungodly;* and that is no hard supposition, for in many cases we know that godfathers and parents have no more thought of religion than that idolatrous hallowed stone around which they gather. When these sinners have taken their places, what are they about to say? Why, they are about to make the solemn vows I have already recounted in your hearing? Totally irreligious they are, but yet they promise for the baby what they never did, and never thought of doing, for themselves,—they promise on behalf of this child, "that he will renounce the devil and all his works, and constantly believe God's Holy Word, and obediently keep his commandments."

My brethren, do not think I speak severely here. Really, I think there is something here to make mockery for devils. Let every honest man lament that ever God's church should tolerate such a thing as this, and that there should be found gracious people who will feel grieved because I, in all kindness of heart, rebuked the atrocity. Unregenerate sinners promising for a poor babe that he shall keep all God's holy commandments, which they themselves wantonly break every day! How can anything but the long-suffering of God endure this? What! not speak against it? The very stones in the street might cry out against the infamy of wicked men and women promising that another should renounce the devil and all his works, while they themselves serve the devil and do his works with greediness! As a climax to all this, I am asked to believe that God accepts that wicked promise, and, as the result of it, regenerates that child. You cannot believe in regeneration, by this operation, whether saints or sinners are the performers. Take them to be godly, then they are wrong for doing what their conscience must condemn; view them as ungodly, and they are wrong for promising what they know they cannot perform; and in neither case can God accept such worship, much less infallibly append regeneration to such a baptism as this.

But you will say, "Why do *you* cry out against it?" I cry out against it because I believe that baptism

does not save the soul, and that *the preaching of it has a wrong and evil influence upon men.* We meet with persons who, when we tell them that they must be born again, assure us that they were born again when they were baptized. The number of these persons is increasing, fearfully increasing, until all grades of society are misled by this belief. How can any man stand up in his pulpit and say "Ye must be born again" to his congregation, when he has already assured them, by his own "unfeigned assent and consent" to it, that they are themselves, every one of them, born again in baptism. What has he to do with them? Why, my dear friends, the gospel then has no voice; they have rammed this ceremony down its throat, and it cannot speak to rebuke sin. The man who has been baptized or sprinkled, says, "I *am* saved; I *am* a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Who are you, that you should rebuke *me?* Call *me* to repentance?—call *me* to a new life? What better life can I have? for I *am* a member of Christ—a part of Christ's body. What! rebuke *me?* I am a child of God. Cannot you see it in my face? No matter what my walk and conversation is, I am a child of God. Moreover, I am an inheritor of the kingdom of heaven. It is true I drink and swear, and all that, but you know I am an inheritor of the kingdom of heaven; for when I die, though I live in constant sin, you will put me in the

grave, and tell everybody that I died 'in sure and certain hope of the resurrection to eternal life.'"

Now, what can be the influence of such preaching as this upon our beloved England?—upon my dear and blessed country? What but the worst of ills? If I loved her not, but loved myself most, I might be silent here; but, loving England, I can not and dare not; and having soon to render an account before my God, whose servant I hope I am, I must free myself from this evil, as well as from every other, or else on my head may be the doom of souls.

Here let me bring in another point. It is a most fearful fact, that, *in no age since the Reformation, has Popery made such fearful strides in England as during the last few years.* I had comfortably believed that Popery was only feeding itself upon foreign subscriptions, upon a few titled perverts, and imported monks and nuns. I dreamed that its progress was not real. In fact, I have often smiled at the alarm of many of my brethren at the progress of Popery. But, my dear friends, we have been mistaken, grievously mistaken. If you will read a valuable paper in the magazine called *Christian Work*, those of you who are acquainted with it will be perfectly startled at its revelations. This great city is now covered with a network of monks and priests and sisters of mercy, and the conversions made are not by ones or twos, but by scores, till England is being regarded as the most hopeful spot for Romish missionary enterprise

in the whole world; and at the present moment there is not a mission which is succeeding to anything like the extent which the English mission is. I covet not their money, I despise their sophistries, but I marvel at the way in which they gain their funds for the erection of their ecclesiastical buildings. It really is an alarming matter to see so many of our countrymen going off to that superstition which as a nation we once rejected, and which it was supposed we should never again receive. Popery is making advances such as you would never believe, though a spectator should tell it to you. Close to your very doors, perhaps even in your own houses, you may have evidence ere long of what a march Romanism is making. And to what is it to be ascribed? I say, with every ground of probability, that there is no marvel that Popery should increase when you have two things to make it grow: first of all, the falsehood of those who profess a faith which they do not believe, which is quite contrary to the honesty of the Romanist, who does through evil report and good report hold his faith; and then you have, secondly, this form of error known as baptismal regeneration, and commonly called Puseyism, which is not only Puseyism, but Church-of-Englandism, because it is in the Prayer-Book, as plainly as words can express it,—you have this baptismal regeneration, preparing stepping-stones to make it easy for men to go to Rome. I have but to open my eyes a little to fore-

see Romanism rampant everywhere in the future, since its germs are spreading everywhere in the present. In one of our courts of legislature, but last Tuesday, the Lord Chief Justice showed his superstition, by speaking of "the risk of the calamity of children dying unbaptized!" Among Dissenters you see a veneration for structures, a modified belief in the sacredness of places, which is all idolatry; for to believe in the sacredness of anything but of God and of his own Word, is to idolize, whether it is to believe in the sacredness of the men, the priests, or in the sacredness of the bricks and mortar, or of the fine linen, or what not, which you may use in the worship of God. I see this coming up everywhere—a belief in ceremony, a resting in ceremony, a veneration for altars, fonts and churches,—a veneration so profound that we must not venture upon a remark, or straightway of sinners we are chief. Here is the essence and soul of Popery, peeping up under the garb of a decent respect for sacred things. It is impossible but that the Church of Rome must spread, when we who are the watch-dogs of the fold are silent, and others are gently and smoothly turfing the road, and making it as soft and smooth as possible, that converts may travel down to the nethermost hell of Popery. We want John Knox back again. Do not talk to me of mild and gentle men, of soft manners and squeamish words: we want the fiery Knox; and even though his vehe-

mence should "ding our pulpits into blads," it were well if he did but rouse our hearts to action. We want Luther, to tell men the truth unmistakably, in homely phrase. The velvet has got into our ministers' mouths of late, but we must unrobe ourselves of soft raiment, and truth must be spoken, and nothing but truth; for of all lies which have dragged millions down to hell, I look upon this as being one of the most atrocious,—that in a Protestant church there should be found those who swear that baptism saves the soul. Call a man a Baptist, or a Presbyterian, or a Dissenter, or a Churchman,—that is nothing to me: if he says that baptism saves the soul, out upon him, out upon him: he states what God never taught, what the Bible never laid down, and what ought never to be maintained by men who profess that the Bible, and the whole Bible, is the religion of Protestants.

I have spoken thus much, and there will be some who will say, spoken thus much bitterly. Very well; be it so. Physic is often bitter, but it it shall work well, and the physician is not bitter because his medicine is so; or if he be accounted so, it will not matter, so long as the patient is cured; at all events is no business of the patient whether the physician is bitter or not: his business is with his own soul's health. There is the truth, and I have told it to you; and if there should be one among you, or if there should be one among the readers of this sermon

when it is printed, who is resting on baptism, or resting upon ceremonies of any sort, I do beseech you, shake off this venomous faith into the fire as Paul did the viper which fastened on his hand. I pray you do not rest on baptism.

> "No outward forms can make you clean:
> The leprosy lies deep within."

I do beseech you to remember that you must have a new heart and a right spirit, and baptism cannot give you these. You must turn from your sins and follow after Christ; you must have such a faith as shall make your life holy and your speech devout, or else you have not the faith of God's elect, and into God's kingdom you shall never come. I pray you never rest upon this wretched and rotten foundation, this deceitful invention of antichrist. Oh! may God save you from it, and bring you to seek the true rock of refuge for weary souls.

I come with much brevity, and I hope with much earnestness, in the second place, to say that FAITH IS THE INDISPENSABLE REQUISITE TO SALVATION. "He that *believeth* and is baptized shall be saved; he that *believeth not* shall be damned." Faith is the one indispensable requisite for salvation. This faith is the gift of God. It is the work of the Holy Spirit. Some men believe not on Jesus; they believe not, because they are not of Christ's sheep, as he himself said unto them; but his sheep hear his

voice: he knows them and they follow him; he gives to them eternal life, and they shall never perish, neither shall any pluck them out of his hand. What is this believing? Believing consists in two things. First, there is *an accrediting of the testimony of God* concerning his Son. God tells you that his Son came into the world and was made flesh; that he lived on earth for men's sake; that after having spent his life in holiness he was offered up a propitiation for sin; that upon the cross he there and then made expiation—so made expiation for the sins of the world that "whosoever believeth in him shall not perish, but have everlasting life." If you would be saved, you must accredit this testimony which God gives concerning his own Son. Having received this testimony, the next thing is to *confide in it.* Indeed, here lies, I think, the essence of saving faith, to rest yourself for eternal salvation upon the atonement and the righteousness of Jesus Christ, to have done once for all with all reliance upon feelings or upon doings, and to trust in Jesus Christ and in what he did for your salvation.

This is faith, receiving of the truth of Christ: first knowing it to be true, and then acting upon that belief. Such a faith as this—such real faith as this—makes the man henceforth hate sin. How can he love the thing which made the Saviour bleed? It makes him live in holiness. How can he but seek to honor that God who has loved him so much as to

give his Son to die for him? This faith is spiritual in its nature and effects; it operates upon the entire man; it changes his heart, enlightens his judgment, and subdues his will; it subjects him to God's supremacy, and makes him receive God's Word as a little child, willing to receive the truth upon the *ipse dixit* of the Divine One; it sanctifies his intellect, and makes him willing to be taught God's Word; it cleanses within; it makes clean the inside of the cup and platter, and it beautifies without; it makes clean the exterior conduct and the inner motive, so that the man, if his faith be true and real, becomes henceforth another man to what he ever was before.

Now that such a faith as this should save the soul, is, I believe, reasonable; yea, more, it is certain, for *we have seen men saved by it* in this very house of prayer. We have seen the harlot lifted out of the Stygian ditch of her sin, and made an honest woman; we have seen the thief reclaimed; we have known the drunkard, in hundreds of instances, to be sobered; we have observed faith to work such a change, that all the neighbors who have seen it have gazed and admired, even though they hated it; we have seen faith deliver men in the hour of temptation, and help them to consecrate themselves and their substance to God; we have seen, and hope still to see yet more widely, deeds of heroic consecration to God and displays of witness-bearing against

the common current of the times, which have proved to us that faith does affect the man, does save the soul. My hearers, if you would be saved, you must believe in the Lord Jesus Christ. Let me urge you with all my heart to look nowhere but to Christ crucified for your salvation. Oh! if you rest upon any ceremony, though it be not baptism—if you rest upon any other than Jesus Christ—you must perish, as surely as this book is true. I pray you believe not every spirit, but though I, or an angel from heaven, preach any other doctrine than this, let him be accursed; for this, and this alone, is the soul-saving truth which shall regenerate the world—"He that believeth and is baptized shall be saved." Away from all the tag-rags, wax candles, and millinery of Puseyism! away from all the gorgeous pomp of Popery! away from the fonts of Church-of-England-ism! We bid you turn your eyes to that naked cross, where hangs as a bleeding man the Son of God.

"None but Jesus, none but Jesus
Can do helpless sinners good."

There is life in a look at the Crucified; there is life at this moment for you. Whoever among you can believe in the great love of God towards man in Christ Jesus, you shall be saved. If you can believe that our great Father desireth us to come to him—that he panteth for us—that he calleth us every day with the loud voice of his Son's wounds; if you can

to follow all forms of tradition and ecclesiastical ordinations whatever, bowing only to the behests of inspired precept, and the recorded practices of the apostolic churches, as their record is found in the Scriptures.

2. Baptists hold that God has given to every person the right to interpret the Scriptures for himself. As we cannot be Baptists without the Bible, we must know personally for ourselves, what order of obedience it requires at our hands. To give up one of these positions is to give up both. But do not mistake me here, as to what we mean by private judgment, as a divine right. We do not think that men are at liberty to think of the Bible or not, to obey it or not, just as they please. But we think that they are bound to use their judgment, and to govern it, by the facts and truths of the Bible. The liberty that we claim, is not to follow our own fancies, or predilections, in investigating the Bible, not merely to speculate upon it, and then diverge from its teachings if we choose to do so, because that would be criminal trifling. The right to investigate the truth does not carry with it the right to disobey it, or to doubt it,—that would convert the doctrine into rebellion against its author, which is an evil, and cannot become a right. God allows every man to interpret the Bible for himself, in order that he may discover its facts and truths, and then honestly follow them in obedience. Hence, no church, or class of

men in the church, can step in between the personal investigations of the man and the Bible, to interpet it for him by authority.

3. That a man is responsible to God, and to him only, for his faith and practice, so far as the infliction of any punishment for disobedience to God is concerned. Right here we deny the right of the civil magistrate, or the State, either to prescribe a form of religion for us, or to punish us for not following any religion they may prescribe. This we call soul-liberty, a freedom which we have obtained at a great price; the rack, the dungeon, the "bloody tenet," the stake and the gibbet. Baptists have ever resisted the right of the State to establish the church by law, to tolerate the conformists of that church, and put its nonconformists under pains and penalties—or to interfere with the free exercise of a man's religion, be it what it may. We may regret that all men are not Christians, and wish that they were, and we may wish that they held Christian principles as we hold them, but we have no right to enforce our doctrines by law, and others have no right to force their doctrines upon us by human statute. We hold that if a man chooses to be a Mohammedan, a Jew, a Pagan, a Roman Catholic, a Protestant or an Infidel, he has a right to be that, so far as the civil law is concerned. Therefore, all persecution for the maintenance of this or that religion is radically wrong. And where Baptists have founded a State, or been the most

numerous in a State, there has never been an act of persecution inflicted. The State of Rhode Island was founded by Baptists 240 years ago, and in that State no man has yet been persecuted for his religion by the civil power. And the same liberty which we claim for ourselves, we are bound to claim for others, for if their rights can be taken away, ours may be also. When a Baptist shall rob one man of soul-liberty, by statute, penalty and sword, he will cease to be a Baptist for that reason Baptists have ever sealed this great doctrine of soul-liberty with their blood. Their bones are bleaching everywhere in the Alpine valleys, amongst the eternal snows; their ashes have flitted over the pavements of Smithfield, on the winds for centuries. The sighs and sobbings of Baptist sufferers haunt the "coal hole" of Lambeth Palace, and the dungeons in Lollard's Tower to this day. In the long list of martyrs. Arnold of Bresica, the star of Italy, Jerome of Prague, the most accomplished man of his day, and Hubmeyer of Ratisbon, sealed this doctrine with their blood. And then there followed them men in humbler walks, the good Hans of Overdam, the beautiful young Dosie of Leeuwarden, and Richard Woodman, the sturdy yeoman; all these shed their blood as its witnesses. Baptist women also have sent up their shrill cry of martyrdom, till the blood of humanity has curdled at the heart. One sharp shriek after another comes, rending the air of the

ages, from these brides of Christ, Maria of Monjou, Ann Askew, from the nobility of the British realm, Elizabeth Gaunt, a mother in Christian charity, and Joan Boucher, the heroine of Canterbury. Out of their very ashes, which crumbled at the stake, joint by joint and limb by limb, God has raised up modern Baptists, as from the dead, to re-assert the doctrine of soul-liberty.

You will readily see that out of these three great principles, spring up:

1. The doctrine of church independency. Hence, the Baptist denomination is not a church, but a body of churches. That is to say, each church or congregation is entirely independent of each other church or congregation, in all that relates to its government. Every separate Baptist church chooses its own minister and other officers, receives and dismisses its own members, makes its own rules and regulations, and is sovereign in its self-control throughout. Baptists have no legislative, judicial, nor executive body, known as a convocation, conference, council or synod. A body of churches voluntarily organize themselves into an association, but simply for fraternal and missionary purposes. Associations have no power over the churches, each church governing itself on democratic principles, and being as free from outside interference as so many private families, in this or any other city. The next result of these principles is:

believe now that in Christ there is pardon for transgressions past, and cleansing for years to come; if you can trust him to save you, you have already the marks of regeneration. The work of salvation is commenced in you, so far as the Spirit's work is concerned; it is finished in you so far as Christ's work is concerned. Oh! I would plead with you, lay hold on Jesus Christ. This is *the* foundation: build on it. This is *the* rock of refuge: fly to it. I pray you fly to it now. Life is short; time speeds with eagle's wing. Swift as the dove pursued by the hawk, fly, fly, poor sinner, to God's dear Son: now touch the hem of his garment; now look into that dear face, once marred with sorrows for you; look into those eyes, once shedding tears for you. Trust him, and if you find him false, then you must perish; but false you never will find him while this word standeth true, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." God give us this vital, essential faith, without which there is no salvation. Baptized, re-baptized, circumcised, confirmed, fed upon sacraments, and buried in consecrated ground—ye shall all perish except ye believe in him. The Word is express and plain; he that believeth not may plead his baptism, may plead anything he likes, "But he that believeth not shall be damned;" for him there is nothing but the wrath of God, the flames of hell, eternal perdition. So Christ declares, and so must it be.

But now to close, there are some who say, "Ah! but baptism is in the text; where do you put that?" That shall be another point, and then we have done.

THE BAPTISM IN THE TEXT IS ONE EVIDENTLY CONNECTED WITH FAITH. "He that believeth and is baptized shall be saved." It strikes me, there is no supposition here that anybody would be baptized who did not believe; or if there be such a supposition, it is very clearly laid down that his baptism will be of no use to him, for he will be damned, baptized or not, unless he believes. The baptism of the text seems to me, my brethren,—if you differ from me I am sorry for it, but I must hold my opinion, and out with it,—it seems to me that baptism is connected with, nay, directly follows belief. I would not insist too much upon the order of the words; but, for other reasons, I think that baptism should follow believing. At any rate, it effectually avoids the error we have been combatting. A man who knows that he is saved by believing in Christ does not, when he is baptized, lift his baptism into a saving ordinance. In fact, he is the very best protester against that mistake, because he holds that he has no right to be baptized until he is saved. He bears a testimony against baptismal regeneration in his being baptized as professedly an already regenerate person. Brethren, the baptism here meant is a baptism connected with faith, and to this baptism I will admit there is very much ascribed in Scripture. Into that

question I am not going; but I do find some very remarkable passages in which baptism is spoken of very strongly. I find this: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." I find as much as this elsewhere. I know that believer's baptism itself does not wash away sin, yet it is so the outward sign and emblem of it to the believer, that the thing visible may be described as the thing signified. Just as our Saviour said, "This is my body," when it was not his body, but bread; yet, inasmuch as it represented his body, it was fair and right according to the usage of language to say, "Take, eat, this is my body." And so, inasmuch as baptism to the believer representeth the washing of sin, it may be called the washing of sin; not that it is so, but that it is to saved souls the outward symbol and representation of what is done by the power of the Holy Spirit in the man who believes in Christ.

What connection has this baptism with faith? I think it has just this, *baptism is the avowal of faith*; the man was Christ's soldier, but now in baptism he puts on his regimentals. The man believed in Christ, but his faith remained between God and his own soul. In baptism he says to the baptizer, "I believe in Jesus Christ;" he says to the church, "I unite with you as a believer in the common truths of Christianity;" he saith to the onlooker, "Whatever you may do, as for me, I will serve the Lord." It is the avowal of his faith.

Next, we think baptism is also to the believer a *testimony of his faith;* he does in baptism tell the world what he believes. "I am about," saith he, "to be buried in water. I believe that the Son of God was metaphorically baptized in suffering; I believe he was literally dead and buried." To rise again out of the water sets forth to all men that he believes in the resurrection of Christ. There is a showing forth in the Lord's Supper of Christ's death, and there is a showing forth in baptism of Christ's burial and resurrection. It is a type, a sign, a symbol, a mirror to the world,—a looking-glass, in which religion is as it were reflected. We say to the onlooker, when he asks what is the meaning of this ordinance, "We mean to set forth our faith that Christ was buried, and that he rose again from the dead; and we avow this death and resurrection to be the ground of our trust."

Again, baptism is also *Faith's taking her proper place.* It is, or should be, one of her first acts of obedience Reason looks at baptism, and says, "Perhaps there is nothing in it; it cannot do me any good." "True," says Faith, "and therefore I will observe it. If it did me some good, my selfishness would make me do it; but inasmuch as to my sense there is no good in it, since I am bidden by my Lord thus to fulfill all righteousness, it is my first public declaration that a thing which looks to be unreasonable and seems to be unprofitable, being commanded

by God, is law to me. If my Master had told me to pick up six stones and lay them in a row I would do it, without demanding of him, 'What good will it do?' *Cui bono?* is no fit question for soldiers of Jesus. The very simplicity and apparent uselessness of the ordinance should make the believer say, 'Therefore I do it because it becomes the better test to me of my obedience to my Master.'" When you tell your servant to do something, and he cannot comprehend it, if he turns round and says, "Please, sir, what for?" you are quite clear that he hardly understands the relation between master and servant. So when God tells me to do a thing, if I say, "What for?" I cannot have taken the place which Faith ought to occupy, which is that of simple obedience to whatever the Lord hath said. Baptism is commanded, and Faith obeys because it is commanded, and thus takes her proper place.

Once more, *baptism is a refreshment to faith.* While we are made up of body and soul as we are, we shall need some means by which the body shall sometimes be stirred up to co-work with the soul. In the Lord's Supper my faith is assisted by the outward and visible sign. In the bread and in the wine I see no superstitious mystery: I see nothing but bread and wine; but in that bread and wine I do see to my faith an assistant. Through the sign my faith sees the thing signified. So in baptism there is no mysterious efficacy in the baptistry or in the water. We attach

no reverence to the one or to the other; but we do see in the water and in the baptism such an assistance as brings home to our faith most manifestly our being buried with Christ, and our rising again in newness of life with him. Explain baptism thus, dear friends, and there is no fear of Popery rising out of it. Explain it thus, and we cannot suppose any soul will be led to trust to it; but it takes its proper place among the ordinances of God's house. To lift it up in the other way, and say men are saved by it—ah! my friends, how much of mischief that one falsehood has done and may do, eternity alone will disclose. Would to God another George Fox would spring up, in all his quaint simplicity and rude honesty, to rebuke the idol-worship of this age; to rail at their holy bricks and mortar, holy lecturns, holy altars, holy surplices, right reverend fathers, and I know not what. These things are not holy. God is holy; his truth is holy: holiness belongs not to the carnal and the material, but to the spiritual. Oh that a trumpet tongue would cry out against the superstition of the age! I cannot, as George Fox did, give up baptism and the Lord's Supper; but I would infinitely sooner do it, counting it the smaller mistake of the two, than perpetrate and assist in perpetrating the uplifting of baptism and the Lord's Supper out of their proper place. O my beloved friends, the comrades of my struggles and witnessings, cling to the salvation of faith, and abhor the

salvation of priests. If I am not mistaken, the day will come when we shall have to fight for a simple spiritual religion far more than we do now. We have been cultivating friendship with those who are either unscriptural in creed or else dishonest; who either believe baptismal regeneration, or profess that they do, and swear before God that they do when they do not. The time is come when there shall be no more truce or parley between God's servants and time-servers. The time is come when those who follow God must follow God, and those who try to trim and dress themselves and find out a way which is pleasing to the flesh and gentle to carnal desires, must go their way. A great winnowing-time is coming to God's saints, and we shall be clearer one of these days than we now are from union with those who are upholding Popery, under the pretence of teaching Protestantism. We shall be clear, I say, of those who teach salvation by baptism, instead of salvation by the blood of our blessed Master, Jesus Christ. Oh, may the Lord gird up your loins! Believe me, it is no trifle. It may be that on this ground Armageddon shall be fought. Here shall come the great battle between Christ and his saints on the one hand, and the world and forms and ceremonies on the other. If we are overcome here, there may be years of blood and persecution, and tossing to and fro between darkness and light; but if we are brave and bold, and flinch not

here, but stand to God's truth, the future of England may be bright and glorious. Oh for a truly reformed Church in England, and a godly race to maintain it! The world's future depends on it under God; for in proportion as truth is marred at home, truth is maimed abroad. Out of any system which teaches salvation by baptism must spring infidelity, an infidelity which the false church already seems willing to nourish and foster beneath her wing. God save this favored land from the brood of her own established religion. Brethren, stand fast in the liberty wherewith Christ has made you free, and be not afraid of any sudden fear nor calamity when it cometh; for he who trusteth to the Lord, mercy shall compass him about, and he who is faithful to God and Christ shall hear it said at the last, "Well done, good and faithful servant: enter thou into the joy of the Lord." May the Lord bless this word, for Christ's sake.

COLBY UNIVERSITY, WATERVILLE, ME.

IMMERSION ESSENTIAL TO CHRISTIAN BAPTISM.

BY REV. HENRY S. BURRAGE, PORTLAND, MAINE.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world" Matt. xxviii. 19, 20.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark xvi. 15, 16.

"And Peter said unto them, Repent, and be baptized every one of you in the name o Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 38.

In these passages of the Gospels by Matthew and Mark, we have what is called the Great Commission. Beginning at Jerusalem, the disciples were to go into all the earth and preach the gospel to every creature. As messengers of Christ they were to make prominent in their preaching the saving truths which they had received from their Master's lips. Yet this was not all. Having done this, having made disciples by their divine message, they were to baptize these disciples. "Go ye therefore, and teach all nations, baptizing them in the name of the

Father, and of the Son, and of the Holy Ghost." The words in Mark's gospel are of like import, although the form of expression is different. "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." First, as we see, there was to be instruction leading to discipleship, then baptism as the profession of discipleship. That the apostles so understood the Saviour's words is evident from the New Testament records. Peter's injunction, on the day of Pentecost, is an illustration. When the multitude, moved by the apostle's preaching, cried out, "Men and brethren what shall we do?" Peter replied, "Repent and be baptized." It was as if he had recalled the very words of the Great Commission,—"teaching them to observe all things whatsoever I have commanded you"—or those other words of Christ, which bring before us the Saviour's test of true discipleship,—"Ye are my friends, if ye do whatsoever I command you."

The Saviour, however, was addressing not merely the little company gathered around him on that hillside in Galilee, but all who should believe on him, in all the ages of the Christian Church. In one comprehensive glance, as it were, he took in the work of converting the nations; and he added words which show that in his injunction concerning the work of evangelization, and the administration of the ordinance of baptism, his followers were to find

a perpetual obligation,—"Lo, I am with you alway, even unto the end of the world."

But while it is generally conceded that baptism is an ordinance divinely instituted, and of perpetual obligation, there are many who profess and call themselves Christians, who deny that immersion is essential to Christian baptism. They will admit, especially if they are familiar with the recent literature of the subject, that immersion was the primitive act. The references to the administration of the ordinance which we find in the New Testament, they say, make this plain. Thus, John baptized the multitudes "in the Jordan," (Matt. iii. 6); "in the river Jordan," (Mark i. 5); while the Saviour he baptized "into the Jordan," (Mark i. 10.) Moreover, in those passages in our English version where we find the words "with water," as in Matt. iii. 11, "I indeed baptize you with water," the Greek has "in water." Stanley thus recognizes the requirements of the Scripture narrative, when, referring to those who were baptized in Jordan, he says, "John plunged them under the rapid torrent."[1]

We are also told in the New Testament, they add, that leaving the Jordan, John baptized at "Ænon near to Salim," and the reason given is "because there was much water there," (John iii. 23); from which it is certainly a fair inference that, had there not been "much water" there, the Baptist himself

[1] Sinai and Palestine. p. 306.

would not have been there. Condor, of the British Royal Engineers and officer in charge of the Survey Expedition of the Palestine Exploration Fund, recognizes this fact in his Tent-work in Palestine,[1] when, referring to the probable site of Ænon in the valley near Shechem, he says: "The valley is open in most parts of its course, and we find the two *requisites* for the scene of the baptism of a huge multitude—an open space and abundance of water."

In the Acts of the Apostles also, in the case of the eunuch, the primitive act is very clearly indicated. Having been instructed by Philip in reference to the great facts concerning salvation by Christ, and the way in which the disciple confesses his faith in Christ, the eunuch exclaims, "See, here is water, what doth hinder me to be baptized?" Philip replies, "If thou believest with all thine heart thou mayest." And having answered, "I believe that Jesus Christ is the Son of God," the eunuch commanded the chariot to stand still, "and they went down both into the water, both Philip and the eunuch, and he baptized him." It has been said by some that the words here translated "into the water" may be translated "unto the water," and they picture the eunuch standing by "an evanescent roadside rain-pool," while Philip, with a few drops of water upon the tips of his fingers, administers the sacred rite. But though it is true that the Greek

[1] Vol. I., p. 99.

preposition here used may sometimes mean "unto," it will be seen that in this passage it stands opposed to another preposition in the following verse, which can only be understood "out of;" so that Philip and the eunuch must have gone down *into* the water in order to come up *out of* the water. As Prof. Plumptre, in Ellicott's *Commentary for English Readers*, in which are embodied the results of recent scholarship, says: "The eunuch would lay aside his garments, descend chest deep into the water, and be plunged under it 'in the name of the Lord Jesus.'"[1]

And with this view, that immersion was the primitive act of baptism, the best church histories are in agreement. Kurtz says, "Baptism was administered by complete immersion in the name of Christ, or else the Triune God. (Matt. xxviii. 19)."[2] Pressensé says: "Baptism, which was the sign of admission into the church, was administered by immersion. The convert was plunged beneath the water, and as he rose from it he received the laying on of hands."[3] Stanley says: "There can be no question that the original form of baptism, the very meaning of the word, was complete immersion in the deep baptismal waters, and that for at least four centuries any other form was either unknown or regarded, unless in the case of dangerous illness, as an exceptional, almost a monstrous case. .... The Latin church has wholly

[1] Note on Acts 8: 38.
[2] Church History, p. 70.
[3] Early Years of Christianity, p. 374.

altered the mode, and, with the two exceptions of the Cathedral of Milan and the sect of the Baptists, a few drops of water are now the western substitute for the three-fold plunge into the running rivers or the wide baptisteries of the East."[1] These testimonies might be greatly multiplied, but those we have given are sufficient to show that the evidence is clear and decisive that immersion was the primitive act of baptism, and that scholars of every name agree in accepting it.

There are many, however, as we have already remarked, who, though they admit that baptism in the primitive church was administered by immersion, nevertheless deny that immersion is essential to the proper administration of the rite. They say: "We find nothing in the original institution, or in the nature or uses of the rite, requiring it to be administered in one precise mode."[2] According to Dean Stanley there is in this matter such a thing as "a wise exercise of Christian freedom,"[3] or "the triumph of common sense and convenience over the bondage of form and custom,"[4] and so by him, and many others who agree with him, immersion, this "singular and interesting relic of primitive and apostolic times" is politely discarded in deference to the supposed requirements of the age in which

[1] History of the Eastern Church, p. 117.
[2] *Christian Mirror*, April 16, 1879.
[3] Sinai and Palestine, p. 307.
[4] Article on Baptism, in *Nineteenth Century* for Oct. 1879.

we live and the circumstances by which we are surrounded; an illustration, adds Stanley, showing "how the spirit which lives and moves in human society can override even the most sacred ordinances." It is this position in reference to baptism, which just now, as Baptists, we are compelled to meet. Indeed, for the most part, from the other positions which have been taken—like the one to which we have already referred, that immersion was not primitive baptism—those who have defended them have one after another quietly withdrawn. But we are persuaded that this position is as indefensible as the others, and purpose in this discourse accordingly to present the grounds for our belief that immersion is essential to Christian baptism.

1. And first, we say, immersion alone meets the requirements of the divine command. When the Saviour said to his disciples, "Go ye therefore, and teach all nations, *immersing* them," we have every reason to believe that he meant just what he said. But the objection will be urged, That is your interpretation of the Saviour's words. Not at all. It is not an interpretation, but a translation. The word which we find in the Great Commission, and which is used throughout the New Testament wherever mention is made of baptism, is *baptizein*, and the evidence is abundant and conclusive that this word, which we say means *to immerse, to submerge*, has this signification, and this signification only. Not a pas-

sage has been found, in sacred or profane literature, in which *baptizein* means either *to sprinkle* or *to pour*.

Its place in the Greek language is precisely that of the verb *to immerse*, in our own language. We cannot, of course, give this evidence here, but it will be found in Conant's "Meaning and Use of Baptizein," which is "an exhaustive examination of examples of the lexical and grammatical use of the word, drawn from writers in almost every department of literature and science," belonging to different countries, and living in different ages of the world's history.

But we shall be told that the Greek-English Lexicon of Liddell and Scott, which is in use in all of our classical schools and colleges, defines baptizein *to dip repeatedly, dip under, to bathe, to wet, to pour upon, drench, to dip* a vessel, *to draw* water. This is true of their first edition. Under what influences some of these words were introduced into that edition we cannot say. But their introduction was challenged—challenged, too, by scholars not Baptists—on the ground that the passages cited in support of these definitions could not be forced to yield such a support; and in the second edition the words *to steep, wet, pour upon, drench*, were omitted as without authority, and have never reappeared. But the second edition of Liddell and Scott retained the definition *to dip repeatedly*, and the question has been asked by partisan objectors, "Do our Baptist friends practice immersion in accordance with this defini-

tion?" It happens that Liddell and Scott have found it necessary to continue the work of revision, and in the sixth London edition of their Lexicon—which is the last, instead of *to dip repeatedly* we have *to dip in or under water*, while to the definition *to draw*, for example *to draw* wine from bowls in cups, they have added in parenthesis, as if to prevent all possible misapprehension or misrepresentation, the significant words, "of course by *dipping* them." The history of these changes in the definition of *baptizein* in the successive editions of this standard lexicon is a very significant one, and furnishes the most striking proof of the correctness of the conclusions reached by Dr. Conant in his learned and exhaustive work.

But it may be said that this is the classical use of the word—that many words in common use among the Greeks were taken up by the sacred writers, who gave to them a signification which they did not have before. So far as *baptizein* is concerned the statement cannot be sustained. One of the first Greek scholars in this country is Prof. E. A. Sophocles of Harvard University. He is a Greek by birth, and is familiar with the use of *baptizein* by classic and sacred writers. In his *Greek Lexicon of the Roman and Byzantine Periods*, he says: "There is no evidence that Luke and Paul, and the other writers of the New Testament, put upon this verb meanings not recognized by the Greeks."

And with him agree the best New Testament lexicographers of our day. Wilke's *Lexicon of New Testament Greek*, revised and edited by C. L. W. Grimm, 1868, and now in process of translation by Prof. J. Henry Thayer, of Andover Theological Seminary, defines *baptizein*, 1, to *immerse repeatedly, to immerse, to submerge*; 2, *to bathe, lave*, cleanse with water by immersion or submersion.

Cremer, in his *Biblico-Theological Lexicon of the New Testament Greek*, defines *baptizein, to immerse, submerge,* and adds that the New Testament use of the word denotes "immersion, submersion for a religious purpose."

And with these lexicographers agree the most prominent exegetical scholars of every name,—Tholuck, Meyer, DeWette, Olshausen, Lange, Fritsche, Lightfoot, Ellicott, Plumptre, Godet, and a host of others. Of even the passage in Mark vii. 4, where, by so many controversialists, it has been maintained that *baptizein* cannot mean *to immerse*, Meyer, in his *Critical* and *Exegetical Commentary*, says: "*Except they wash* is not to be understood of washing the hands, but of immersion, which the word in classic Greek and in the New Testament everywhere means, *i. e.* here, according to the context, *to take a bath.*"

There can be only one meaning, therefore, to the command, "Be baptized." With the New Testament records lying open before us, it is worse than vain to suggest such frivolous objections as the impossi-

bility of immersing three thousand converts on the day of Pentecost; the insufficiency of water in Jerusalem for the immersion of such a multitude; and other objections even less worthy of notice. The Saviour commanded the apostles to *immerse* those who should believe on Him through their word; and the several writers tell us that they obeyed the divine injunction. They seem never to have asked whether under any circumstances something less than immersion would not answer. They evidently deemed it enough that Christ had fixed the solemn rite, and they insisted upon immersion as alone fulfilling the words of the Saviour, "Teaching them to observe *all* things whatsoever I have commanded you." It will be remembered that Jesus at his baptism by John, in Jordan, said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." (Matt. iii. 15), that is, as Meyer interprets the words, "all which as duty it is obligatory on us to do." But there is a duty in this matter which rests upon the disciple as well as upon his Lord, and that duty is made plain. It was in obedience to the Saviour's words, "Go ye therefore, and teach all nations, *immersing* them," that Peter, on the day of Pentecost, exclaimed, "Repent and be immersed." It is in obedience to the same injunction that as Baptists we insist on immersion as essential to Christian baptism. Immersion alone meets the requirements of the divine command.

II. But again, immersion is essential to Christian baptism in order to preserve the symbolical signification of the ordinance as presented in the New Testament.

1. In the first place baptism is there referred to as a symbol of the believer's purification from the defilement of sin. When the devout Ananias came to Saul at Damascus with the divine message that God had chosen him to be his witness unto all men of what he had seen and heard, Ananias added, "And now why tarriest thou? Arise and wash away thy sins." (Acts xxii. 16). The thought is precisely that of Peter on the day of Pentecost, when he said, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." This is not baptismal regeneration. As the Scriptures plainly show, we are not saved in or by baptism. But sin is a defilement, and the removal of this moral uncleanness is secured by repentance and faith, which are the conditions of salvation. But how is this great doctrine of the New Testament symbolical? By baptism, that is by immersion. The so-called Epistle of Barnabas, which is believed to have been written before A. D. 119, the date to which it is commonly assigned, says: "We go down into the water full of sins and pollutions, but come up out again bringing fresh fruit, having in our heart the fear and hope which are in Jesus by the Spirit." How expressive, then, the command, "Wash away

thy sins," and what else except immersion, especially to a Jew, could fittingly symbolize the great truth to which this command has reference! Says Maimonides, a Jewish writer, "Wherever, in the Law, washing of the flesh or of the clothes is mentioned, it means nothing else than the dipping of the whole body in a laver: for if any man dip himself all over, except the tip of his little finger, he is still in his uncleanness." Only immersion, therefore, is the proper symbol of this spiritual cleaning, which baptism expresses.[1]

2. But baptism is also a symbol of the believer's death to sin and of his rising to a new life. In his Epistle to the Romans (vi. 2, 4), Paul says: "Then shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

[1] "There was one form of this idea which continued far down into the middle ages, long after it had been dissociated from baptism, but may be given as an illustration of the same idea represented by the same form. The order of knighthood in England, of which the banners hang in King Henry the Seventh's Chapel in Westminster Abbey, and which is distinguished from all the other orders as the 'most honorable,' is called the order of the Bath. Why is this? It is because in the early days of chivalry the Knights, those who were enlisted in defence of right against wrong, truth against falsehood, honor against dishonor, on the evening before they were admitted to the order, were laid in a bath, and thoroughly washed, in order to show how bright and pure ought to be the lives of those who engage in noble enterprises."—Stanley's article on Baptism, in *Nineteenth Century* for Oct., 1879.

Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."[1] A like thought Paul expresses in Col. ii. 12. Here also, then, a great Scripture truth is presented. The old man no longer lives, but is buried, and in his place is the new man in Christ Jesus. In baptism, as the crowning act of repentance and faith, these two facts are symbolically set forth. Buried in the baptismal waters, the old man with his sinful nature disappears, but, in the emergence from the watery grave, he rises to the new life in Christ. And this great truth, immersion, and immersion alone, fitly symbolizes.

3. Baptism is also a symbol of the believer's participation in the death and resurrection of Christ. Says Paul in his epistle to the Romans, vi. 5, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." That is, as in that most intimate union of being, which subsists between the believer and his Lord, ours is that moral death to sin in which spiritual communion in death with Christ consists, so shall we share in the glory of his resurrection.

[1] Says Meyer, in his comment on the passage, the very form of the inquiry "presupposes an acquaintance with the moral nature of baptism"; and he adds, "it must in fact have been an experimental acquaintance."

There is a fellowship of death, and there is a fellowship of immortality. And of this sublime teaching of Scripture, immersion, "in the disappearance beneath the water and the emergence from the water," is not only the appropriate symbol, but a most expressive one.

Baptism, then, is something more than a rite, it is a symbol which expresses the grandest, sublimest truth of our evangelical faith. But let immersion give place to sprinkling or pouring, and the symbolical significance of this divine ordinance is at once destroyed. As Stanley says:[1] "It is a greater change even than that which the Roman Catholic Church has made in administering the Sacrament of the Lord's Supper in the bread without the wine. For that was a change which did not affect the thing that was signified: whereas the change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism."

By some this is regarded as a matter of slight importance. But is it? Who instituted this ordinance, in which such great truths are so impressively set forth? Was it not our King, who just before he entered the swiftly flowing stream, addressing the hesitating John, exclaimed, "So it becometh us to fulfil all righteousness?" As I write these lines, on the other side of the globe, in the mountain fastnesses of Afghanistan, English troops are standing

1 Article on Baptism, in *Nineteenth Century* for Oct., 1879.

in battle array. A sacred silence rests upon the long lines—the solemn hush which precedes the deadly charge, and now the colors are unfurled. Beautifully they wave in the soft breeze of the early morning. Strong hands grasp the staff. Soon the order to advance is given, and the troops are in motion. The roar of artillery follows, and then, as the assailants near the enemy's works, the crack of musketry. The color-bearer falls. A comrade seizes the flag, and it is borne on with the advancing lines. Again and again it falls, but again and again it is caught up by those who love it, and are ready to die for it. But why this devotion to the flag? Is it not seen that it draws from the enemy his deadliest fire? Let it then be furled, or substitute something for it! It is only a symbol! A symbol? Yes, and because it is a symbol, these men reply, we cherish it. It is our country's flag, and was placed in our hands by our gracious queen as a sacred trust. Nothing else can take its place. And on they go. What though the ranks are thinned by every successive volley? There is something worse than death to such men; and as we follow them with straining eyes, our hearts are stirred as in the battle front, dimly seen through the smoke of the conflict, moves the flag which they faithfully bear.

So it is with baptism. It is only a symbol, some tell us. Yes, but it was committed to our care by our heavenly King, with the promise of his presence

and aid in the conflict in which we are engaged. To uphold it courage may at times be required; but a true soldier will have courage. And when the order is given, "Go ye therefore, and teach all nations, immersing them in the name of the Father, and of the Son, and of the Holy Ghost," he will neither furl his flag nor cast it aside; but with a desire to be true to his sovereign, bearing aloft the sacred symbol of the sacramental host of God's elect, he will press forward conquering and to conquer.

Upon these two facts, therefore, that immersion alone meets the requirements of the divine command in reference to baptism, and alone preserves the symbolical significance attributed to the ordinance in the new Testament, we rest in maintaining our position that immersion is essential to Christian baptism. When, therefore, it is said, that there is nothing in the original institution or in the nature and uses of the rite of baptism "requiring it to be administered in one precise mode," it is evident that those who use these words have failed to consider the testimony which the New Testament furnishes in reference to this ordinance.

What, then, is the answer that is made to facts like these which we have now presented? Dean Stanley,[1] admitting that there can be no question but that the original form of baptism was complete

[1] Eastern Church, p. 11.

immersion in the deep baptismal waters, and alluding to the fact that "To this form the Eastern Church still rigidly adheres; and the most illustrious and venerable portion of it, that of the Byzantine Empire, absolutely repudiates and ignores any other mode of administration as essentially invalid," adds: "The Latin Church, on the other hand, doubtless in deference to the requirements of a northern climate, to the change of manners, to the convenience of custom, has wholly altered the mode, preferring, as it would fairly say, mercy to sacrifice." And this altered mode, introduced by the church of Rome, Stanley himself defends as "a wise exercise of Christian freedom" and "a striking example of the triumph of common sense and convenience over the bondage of form and custom." It is defended, on the same ground, by its advocates in this country. Says the editor of a Congregational journal:[1] "We feel warranted by the principles of Christian liberty in such cases, while we reverently cherish the ordinance itself, to consult in its mode of administration those considerations of health, of delicacy, and even convenience, which seem to us more fitting in the times and circumstances in which we live."

The answer, then, is this: The Saviour indeed said, "Go ye therefore, and teach all nations, *immersing* them," but there are considerations of health, delicacy and convenience which warrant us

[1] *Christian Mirror*, April 12, 1879.

in wholly altering the mode. As to the first of these considerations there are doubtless, in rare instances, those who would gladly obey the divine command were they not denied the privilege on account of ill-health. Others are prevented by the circumstances in which they find themselves. The dying robber on the cross could not be buried with Christ in baptism. But Christ does not ask of his disciples a service which they cannot render, nor does he suggest, in case immersion is impossible, an abridgement of the rite. Indeed, they certainly make too much of baptism, who wholly alter the mode in order that in these exceptional cases there may be an appearance of conformity to the divine command.

But what shall be said of the second consideration, that immersion is indelicate? Did it ever occur to those who take this position that in so doing they impute to the Saviour a lack of wisdom, and even of the finer feelings, in instituting a rite, designed to be perpetual, which should in any age, and among any people, be an offense to the moral sense of those who witness it or participate in it?

Equally frivolous, as it seems to us, is the consideration of convenience which is presented as an additional reason for the adoption of a "wholly altered mode." Convenience! Certainly immersion is no more inconvenient now than in the New Testament times; and yet neither in the Acts nor in the Epistles do we anywhere read that the Apostles

wholly altered the mode for the sake of convenience! Their Master had not said, Go ye therefore, and teach all nations, immersing them *if it is convenient,* but *immersing* them; and how faithfully they obeyed the divine injunction the inspired record clearly shows.

Indeed, the position of those who, on the ground of these considerations, discard immersion, is precisely that which Ralph Waldo Emerson, a half century ago, took in reference to the Lord's Supper. He was pastor of the Second Unitarian Church in Boston. In a sermon on the Lord's Supper he said to his people: "The use of the elements, however suitable to the people and the modes of thought in the East where it originated, is foreign and unsuited to us. . . . . Most men find the bread and wine no aid to devotion, and to some it is a painful impediment." And he added: "This mode of commemorating Christ is not suitable. That is reason enough why I should abandon it. If I believed that it was enjoined by Jesus or his disciples, and that he ever contemplated making permanent this mode of commemoration, every way agreeable to an Eastern mind, and yet, on trial, it was disagreeable to my own feelings, I would not adopt it." And so he urged the members of his church to abandon the ordinance as hitherto observed, and "suggested a mode in which a meeting for the same purpose might be held free of objection." It is understood

that his suggestion was that the bread and wine should remain on the table at the communion season, and as the German philosopher told his students to "think the wall," the members of Mr. Emerson's church were to think the Lord's Supper. But they were unwilling to conform to Mr. Emerson's suggestion. It seemed to them that this would be an unwarrantable violation of the plain commandment of the Saviour, "Take, eat—drink;" "This do in remembrance of me;" and so, rather than yield cherished convictions of duty, they accepted the pastor's resignation, and Mr. Emerson's ministry suddenly came to an end.

That the position of those who discard immersion is the same, is evident. In reference to the Lord's Supper the command is, "Take, eat." No, says Emerson, the ordinance is foreign and unsuited to us; indeed it is disagreeable to my feelings. In reference to baptism the command is, "Be immersed." No, reply the advocates of Christian liberty, immersion is inconvenient, not suited to the times and circumstances in which we live, and is an offense to the finer feelings of our nature. And so, in place of the one baptism, we have another which takes its place as a substitute. Surely, when Mr. Emerson announced his position in reference to the Lord's Supper half a century ago, and the members of the church which he served as pastor were willing to let him go rather than abandon a plain commandment of

the Lord, he could little have imagined that in so short a time this very doctrine of Christian liberty would be urged even in evangelical circles, in advocating changes as radical in reference to the ordinance of baptism as he had recommended in reference to the Lord's Supper.

It is sometimes said that the cry of the Baptists is "Water, water!" Dr. Landels, of London, was right, when, at a meeting of the Baptist Union in England not long ago, he replied, "No! The cry of the Baptists is not 'Water, water!' but 'Obedience, obedience!'" As a denomination, Christian liberty is very dear to us. At a great price, as all men know, obtained we this liberty. We glory in it, and like our fathers, as we trust, we are ready to die if need be in maintaining it. But there are some things which are no less sacred to us than Christian liberty, and among these we cheerfully give to the commands of Christ an abiding place.

ONE OF OUR PRIMITIVE TABERNACLES.
(The first Baptist Church edifice erected in Missouri.)

CLOSE COMMUNION.

BY PROF. R. M. DUDLEY, D. D., GEORGETOWN COLLEGE, GEORGETOWN, KENTUCKY.

"And why call ye me, Lord, Lord, and do not the things which I say?"—Luke vi. 46.

This sermon is devoted to a discussion of the question of Close Communion. In one word, this is our plea:

We ask, for ourselves, the simple liberty to administer the ordinances of the Lord's House in such a way as our *consciences* tell us that His Word requires.

We ask the charity of others that they recognize our right to do this, and that they charge our course to this motive alone—not to bigotry, uncharitableness, or illiberality. We ask no more, and surely there will be granted no less, than this. We do not arrogate to ourselves a wisdom or piety superior to others; but, "with malice towards none, and charity for all," we ask that we be allowed to follow our conscientious convictions in all matters pertaining to the Kingdom of Heaven. As it is by the Word of God that we are to be approved or condemned, we feel bound to follow that Word just where it leads us.

Throughout the land there is an outcry against Baptists, because of their Close Communion. This is because their views and motives are misunderstood. There are persons who never will be brought to understand the true position of Baptists in this matter. Not that the position itself is difficult, or that the persons lack the ability to understand, but they do not care to understand. The cry of "Close Communion" is a convenient cudgel with which to pound Baptists; and a ringing rally-word with which to excite popular passion and prejudice against them. To reason with such persons is the idlest of idle tasks; and Baptists may as well make up their minds to endure their carping. But we are glad to believe that this class is a very small minority, while the large majority of their fellow Christians of other names honestly and really misunderstand. To those who are willing to hear and consider, and who would be glad to be relieved of any wrong impressions they may have received, these words of explanation and argument are addressed.

Let it be premised that, rightly considered, the very fact that the position of the Baptists on the question of Communion is one of odium, instead of being a ground of rash condemnation, constitutes a presumption in its favor, since there must be very strong reasons to urge its adoption and maintenance in the very face of its odiousness. The love of approbation is instinctive and very strong. Cen-

sure is a thing which men flee. So great is the aversion of men to censure, that many will give up their principles rather than endure it. To go out of their way to incur it, or to expose themselves to its fury when it may as well and as easily be avoided, is an unheard-of thing, except among fanatics. If a man of probity and intelligence firmly set himself in a way that will bring odium upon him, and calmly pursue his course despite the scorn and condemnation of his neighbors, if it be in a matter not beyond his judgment, the probability is that he will be found to be not only honest, but right. Such was the position of Paul at Antioch, when Peter and Barnabas were carried away by the popular current. Such we believe to be the position of Baptists upon the question of Communion. What a world of pressure has been brought to bear against their position, because of its odiousness. It is unpopular, and so is condemned without any attention to its merits. If a minister or church has declared for open communion, with what laudation has that declaration been received. Far and near, it is sounded abroad; and the world is given to know what a burst of applause would follow, if all Baptists were to do likewise. Are Baptists so unlike all other men, so unnatural, that they choose the heritage of shame and condemnation without cause? Or, does not the fact that they have calmly withstood opposition and reproach at least entitle them to a candid and patient hearing, lest,

after all, they may be found to be in the way of the true followers of the Nazarene, "the sect everywhere spoken against."

It is freely conceded that the words "Close Communion" are not found in the Bible. No sane man would expect to find them there, when he remembers the character of the Apostolic churches,—that they were essentially the same, each one being substantially like every other one. But what we do find in the Word of God is this: Certain restrictions thrown around the Lord's Supper, which, in the present condition of the religious world, force upon Baptists one of two things,—*either to set aside the restrictions imposed by the Word of God; or to refuse a free invitation to the Supper.* The former they cannot do without setting aside the cardinal principle that the Scriptures are divinely inspired, and constitute an infallible and supreme rule of faith and practice. The latter being the only course left to them, they have refused to give a free invitation to the supper. What is called "Close Communion" is simply the practical application of the terms and conditions which the Scriptures have imposed upon all who would approach the Lord's table.

What are those terms or conditions?

1st. The first is conversion. By this we mean that the individual must be, so far as we can judge, a true disciple of Jesus Christ. (*a*) This accords with the Commission which Jesus gave to his Apostles.

"All power is given unto me in heaven and in earth. Go ye, therefore, and teach [disciple] all nations." Matt. xxviii., 18, 19. (*b*) It accords also with the practice of the Apostles under that Commission. On the day of Pentecost Peter preached Jesus to the multitudes gathered together in Jerusalem. The first marked effect of his discourse is recorded in these words: "They were pricked in their hearts." When they cried out, "What shall we do?" he bade them *repent*. A little further on we are told that thousands of them "gladly received his word." Acts ii. 37, 41. To gladly receive his word about Jesus is the same as to receive Jesus himself. Now we are told that to receive Jesus is to "to believe on his name." "He came unto his own [the Jews] but his own received him not. But to as many as received him, to them gave he power [right or privilege] to become the sons of God, even to them that believe on his name." John i. 11, 12. Those Pentecostal converts then, were *penitent believers*. The true character of the penitent believers is still further developed in that they are declared to be the sons of God, and the subjects of a divine and spiritual birth. "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. John i. 13. Or, in ordinary parlance, we say that they were *converted*. This proposition might be very much enlarged upon, but the reader is invited to examine the New Testament for himself; and to note particularly the character of

the apostolic churches, as described in the epistles addressed to them. Let only one example be cited: "Paul, an Apostle of Jesus Christ * * * * to the saints which are at Ephesus, and to the faithful [the believers] in Christ Jesus. Eph. i. 1.

2d. The Bible teaches that a second qualification for the Lord's Supper is *baptism.* (*a*) Again, we find that this accords with the Commission. "Go ye, therefore, and teach [disciple] all nations, *baptizing* them," etc. Matt. xxviii. 19. (*b*) Again, it accords with the practice of the Apostles under the Commission. "Then they that gladly received his word were *baptized.*" Acts ii. 41. So also it is the faith and practice of the various denominations of Christians to give the supper to the baptized only.

What constitutes the act of baptism, I will not discuss here. Only this much in general: If, in this controversy about the act of baptism, Baptists stood alone, with the whole world against them, they might well distrust the strength and correctness of their views and practice. If, for example, classical scholars, who have no interest in the baptismal controversy, said, with united voices, that the word baptize, in its various uses, never involved the idea of immersion; if the modern Greeks, who speak a modified form of the ancient language, said the same thing; if the leading church historians said that, as a matter of fact, sprinkling was the primitive practice, and they could point to the time when immersion

was first introduced, and detail the causes and circumstances which led to the change; if the character of the references to the rite found in the New Testament was incompatible with immersion, and perfectly accordant with sprinkling; if, in addition to all this, hosts of the most learned and pious Baptist leaders had arisen, who said that we were mistaken in our assumptions, incorrect in our statements, and that we had departed from the primitive practice,—if all these things were so, I should admit at once that the presumption that we were wrong amounted to almost a demonstration. But this is the case with those who practice sprinkling or pouring. The independent classical scholars of the world, ancient and modern, I suppose were never more united on the meaning of any word than this, and that it means immersion. The modern Greeks say the same thing. Ecclesiastical historians not only tell us that immersion was the primitive practice, but they point to the time when sprinkling was introduced, and detail the causes and circumstances that led to the change. The references to the rite in the New Testament are incompatible with the idea of sprinkling, andsuitable to immersion. [1]And, in addition to all this, hosts of the most learned and pious scholars of those denominations that practice sprinkling, conspicuously Luther, Calvin, Wesley, etc., tell us plainly that

[1] See remarks of Dean Stanley, quoted on pages 94, 156 and 228-30.—ED.

there has been a change of the ordinance, and that immersion was the primitive practice.

With regard to the subject of baptism, we are content to say but little. Yet we say that the New Testament affords neither precept nor example for any baptism, except the baptism of the *believer*. Like the sprinkling of adults, the sprinkling of infants had its origin in the idea that baptism washes away original sin, and that the only safety for the child dying in infancy is the water of baptism. In other words, the practice of sprinkling infants had its origin in the mischievous dogma of *baptismal regeneration*.[1] Apart from this, I think that it is quite impossible to give any satisfactory reason for the practice of infant baptism. Its strongest defense is *tradition*. But such a defense is against the corner-stone of Protestantism,—that the Bible, and not tradition, is the religion of Protestants; that the Holy Scriptures are our guide in all matters of faith and practice. This is the great battle-ground between Protestants and Catholics, and nothing is more common than for

[1] These words were written before the publication of Dean Stanley's now famous article on Baptism. Had I possessed the power to summon a witness from the rank of Pedobaptists, I could not have selected a better one than the Dean of Westminster. And had I possessed the authority to dictate the words that he would utter, I could not have made so complete a defence of the truth of the above statement as to the origin and spread of infant baptism. If he has not, the reader is urged to read the Dean's article.

Catholics to twit Pedobaptist Protestants with their inconsistency in this particular. "You reject tradition, and yet you retain infant baptism."

3d. A third qualification for the Lord's Supper is church membership. Concerning these Pentecostal converts, we read, "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." Acts ii. 41. Added unto whom? The ellipsis is supplied in verse 47. "And the Lord added *to the church* daily such as should be saved." Now, concerning those baptized converts that had been added to the church, we read, "And they continued steadfastly in the Apostle's doctrine and fellowship, and *in breaking of bread* and prayers." Acts ii. 42. The Scriptures teach further that the Supper is not an individual, or social, or family ordinance, but a *church* ordinance. One of the main points of the Apostle's earnest admonitions in I. Cor., xi., is that the Supper is not a social ordinance, in which a few might join as a social repast, but that they should wait one for another; and with the whole church assembled, they should partake of the Supper. Again, he declares, "For we being many, are one bread and one body; for we are all partakers of that one bread." I. Cor. x. 17. In accordance with this, the disciples at Troas *came together* on the first day of the week to break bread. Acts xx. 7. Though there is no specific mention of a church being established at Troas, as this

was the third time Paul had visited that city, and as he himself tells us that a door was opened to him of the Lord, the presumption is that a church had been established there. This is the opinion of Conybeare and Howson. Besides, to omit the mention of such a fact is not uncommon in Acts. If, in opposition to this, it should be urged that the Supper was observed from house to house, and was, perhaps, a social Christian ordinance rather than a church ordinance,—the reply is ready. The writer of the Acts seems to be careful to keep up the idea of the disciples as one company. "And all that believed were together, and they [all that believed] continuing daily with one accord in the temple and in breaking bread from house to house," etc. Acts ii. 44–46. Besides, the idea is not that of going from house to house, but, as Olshausen says, "The stress is to be laid upon the opposition between εν τω ἱερω and κατ' οἰκον." They *worshipped* daily *in the Temple; they broke bread in private*, or, as the marginal renders it, *at home*. From these Scriptures it appears that the Lord's Supper is a church ordinance; that it is also an expressive symbol of church fellowship; and that it is to be shared by those who are truly united in church relation. The New Testament says nothing of the intercommunion of churches; but it seems reasonable to infer that there may be consistent intercommunion between those churches whose doctrine and order so agree that membership in the one

church may justly entitle an individual to membership in the others; but between such churches only.

Let us now see how these qualifications for the Supper, which are of the nature of restrictions thrown around it, force upon Baptists the practice of Close Communion.

Since conversion is an indispensable qualification in the Scriptural communicant, Baptists are compelled to refuse an invitation to all those who deny or practically ignore conversion as such a qualification; or they must, with their own hand, remove the restriction which the Lord has imposed. They have no right to do the latter, and so are compelled to do the former. It is absolutely painful to consider how large a part of the professed Christian world this excludes. But if the reader will cast about him and discover who it is that demands a credible profession of faith in Christ, as a condition of church membership, or of participation at the Lord's table, he will also discover that nine-tenths of the Christian world are excluded by this simple but unspeakably important test.

Again, since we believe that baptism is a qualification of the communicant, and that immersion alone is baptism, how can we consistently invite one who has not been baptized [immersed]? We do not admit to the Table persons whom we ourselves have received for church membership, until they have been baptized. It not unfrequntly happens that persons

are received for membership in Baptist churches; but before they are baptized the church observes the Lord's Supper. Yet these persons are not invited to partake, because they have not been baptized. How can we consistently admit others who have not been baptized? Shall we so discriminate against our own members? Does not the same Scripture which compels us to withhold the Supper from those who have signified their wish to join our churches, because they are unbaptized, compel us to withhold it from all others who are unbaptized? We do not admit those who have been sprinkled to membership in our churches without baptism; neither can we admit them to the Lord's Table without baptism. Now is the one practice any more rigid or exclusive than the other? We may as consistently admit the unbaptized to our churches as to the Lord's Table. Particularly does this appear when we remember that the Supper is a church ordinance.

Again, if baptism is a scriptural qualification of the communicant, and is scripturally administered to the *believer only*, how can Baptists, unless they set aside the teaching of the Scriptures, invite one who was only sprinkled in his infancy? and who cannot claim that even that was done as the prompting of his own desire and choice, but wholly at the dictation of another. How can they receive the sprinkling of an unconscious babe as a substitute for the voluntary immersion of a conscious believer in Jesus Christ?

This brings to the surface the fact that the real difference between Baptists and Pedobaptists is not one of Communion at all, but of baptism. And for our Pedobaptist brethren to cry out "Close Communion" is not only wide of the mark, but is ignoring the real issue. As has been said the thousandth time, perhaps, "It is close baptism." They will not give the Supper to the unbaptized. We say no more than that. So the question between them and us is, "What is baptism?" Until it is shown that something else than immersion is baptism, to upbraid Baptists for not inviting them to the table is to upbraid them for what they will not do themselves — commune with those whom they consider unbaptized. Is it not plain that in the present condition of the religious world the practice of "Close Communion" is the practical application of the restrictions which the Word of God has thrown around the Lord's Table? If Baptists are wrong anywhere, it is in the principles which they have drawn from the Word of God; not in the practical application of those principles in the administration of the Supper. If their principles are wrong, they should abandon them, by all means. If their principles are of little worth, why, let them go along with their failure to practice them. But if their principles are right and important, let them have the manliness and fidelity to stand by them, and God and good men will approve their course. In these days of religious latitudinarianism, when, under the cloak of

charity, men are crying down creeds and formulas of faith, and calling upon their fellow Christians to give up, or submerge from view, this or that Bible doctine, that all the Lord's people may appear to be one, is it not worth while that Baptists should stand firm, as the representatives of the grander principle that the Word of God is the supreme rule of life; that to do just what God says is of far greater importance than the exercise of a charity that vaunts itself over the Bible, while professing to reverence and love it? To maintain such a position as this at this present time is of the greatest moral value to the world, to say nothing of the sacrifice of principle and conscience involved in yielding their position.

OBJECTIONS.—There are many plausible objections to Close Communion, which are persistently thrust forward with a skill and energy "worthy of a better cause." These have been answered over and over again; but as the thoughts of men are particularly occupied with the objections to Close Communion, rather than with its true meaning and significance, there is no alternative but to expose their unsoundness once more. The strongest objections will be selected and their full force given to them.

First.—"It is the Lord's Table; you have no right to prevent the Lord's people from approaching it."

It is strange to see how differently different minds will reason and conclude from the same premises. To my mind it appears that, because it is the *Lord's*

Table, is the greatest of all reasons why we have no voice in the matter one way or another, to say who shall, or who shall not come to it. We can afford to be generous with what belongs to us, but with what belongs to another, we have no right to do anything at all, save what he has directed. If the Table were ours we might have some discretion as to what we would do with it. Or, if the Table were the Lord's, but he had left the administration of it to our choice, still we might have some discretion about it. But the Table is the Lord's, and he has left the directions for the administration of it in the New Testament, and we must do as he has said, or prove recreant to our trust. I agree with those who urge this objection, that the Table is the Lord's. "Therefore," say they, "it should be open to all." My mind works in the exactly opposite direction. The Table is the Lord's; therefore, I have no voice in the matter at all, except to follow the directions he himself has given us. The reader can decide which conclusion is right.

Moreover, a fallacy lurks under this specious plea in that it asserts what no recognized body of Christians, believes,—that no other qualification is necessary but conversion; whereas it is almost universally conceded that baptism is a qualification for the Supper. The objection properly stated would be this: "It is the Lord's Table; you have no right to prevent the Lord's baptized people from approaching it."

The objection thus stated (and it covers a fallacy when not thus stated), carries its own answer along with it; for it clearly implies that the Lord's unbaptized people have not the Scriptural qualifications for the Supper.

Second.—"The Scriptures say: 'Let a man examine himself;' from which it is inferred that, if he is satisfied with his own fitness and right to the Supper, we have no right to interpose a barrier."

The fallacy of the objection becomes apparent when we remember that altogether a different state of things exists among us to-day, from what existed when Paul penned these words. We have a score of different sects, each claiming to be the Church of Christ, and this language is so interpreted as to make it mean that if the members of one of these sects are satisfied with their fitness and right to the Supper, that that entitles them to admission to the Supper, whensoever and by whomsoever spread. According to this we may have intercommunion not only of Presbyterians, Episcopalians, Methodists, Congregationalists, Reformers and Baptists, but of Catholics, Unitarians, Universalists, &c., &c.; because, according to his own examination of himself, each one is satisfied with his right to the Table. But who, among evangelical Christians, believes in carrying intercommunion that far? *Nobody!* And so it turns out that the objection is not believed by the very ones even in whose mouths it is formed!

Besides, let it be remembered that this language was not addressed to a score of sects, for the purpose of leaving the question of fitness for the Supper to the individual determination of each, as the objection supposes; but it was addressed to the members of one church, (Corinth), and was designed to prevent the very thing which this objection tacitly sanctions. At Corinth, the Supper had been greatly abused, and the *source* of this abuse was the idea *that each might act for himself.* Against this Paul protests. Hear what he says: "Wherefore, whosoever shall eat this bread and drink this cup of the Lord *unworthily*, shall be guilty of the body and blood of the Lord. But let a man *examine* himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep, [have died]." Instead of sanctioning loose communion, this language enjoins carefulness, strictness; and instead of leaving each individual merely to be satisfied with himself, it expressly commands him to *examine* himself lest he be guilty of a violation of the ordinance, and so bring condemnation, and perhaps sickness and death. [See Hodge *in loc.*]

But passing all this by, is it pretended by those who urge this objection that the right of individual

judgment, flowing from individual self-examination, shall supersede the right of judgment by the whole collective body of the church? Certainly not, I suppose. Then, if not, suppose there should be a conflict between the judgment of an individual as to his fitness, and the judgment of the church, which should yield? Does Jesus Christ expect *nothing* of his churches, and everything of individuals? Should an individual override the conscience of the whole church? May a church seek refuge from the responsibility of having tolerated a known violation of the requirements of the Divine Word under the plea that every man must judge for himself? The answer is, When the requirements of the law are made known, churches are responsible for themselves, as well as an individual for himself. And it is as unmanly and as unfaithful in a church, as in an individual, to try to shirk the responsibility or performance of a delicate and unpleasant duty. The Lord's Supper is a church ordinance, and the laws governing that ordinance have been plainly revealed; and it is the duty of an individual to examine himself, and so eat and drink; and it is the duty of the church to enforce the laws which have been left to her to administer. In I. Cor. v. 11, this duty of the church is distinctly urged and commanded: "But now I have written unto you not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolater, or a drunkard, or an extor-

tioner; with such an one no not to eat." This means "not to eat at the same table with such: whether at the love feasts (Agapæ) or in private intercourse, *much more at the Lord's table.*"[1] (Fausset Com. *in loc.*) That the communicant should be a converted man, a baptized man, a church member, is as plainly declared in the Scriptures as that he should be a moral man and just in his deportment. If it is the province and duty of the church to judge the communicant as to his possession of a part of these Scriptural qualifications, and the apostle distinctly asserts that it is, no less can it be the province and duty of the church to judge the communicant as to his possession of all the Scriptural qualifications. And if the church has not this right, aye, if this duty does not solemnly rest upon her, then the Lord's Table is a prey to designing men, and the church herself is impotent to determine or preserve her own character.

Third—Another common objection which we hear is this: I do not believe that it is right to separate Christian people. I think they ought to meet together at the Lord's Table.

1. It is difficult to see the consistency of the outcry against Close Communion, while separation into different denominations is at once tolerated and justified. If the Lord's people can consistently come together at the Lord's Table, what reason is there for their living in and maintaining separate Church

[1] Italics mine.

establishments? If their differences should not keep them apart at the Lord's Table, why should they anywhere? To say that there may be consistent intercommunion between the different sects is to brand them as being so many *schismatics*. Upon the basis of the consistency of intercommunion, one of the greatest sins of the Christian world is its division into so many sects; because there can be no consistent intercommunion except between those churches whose views of divine truth are so accordant that membership in the one may justly entitle an individual to membership in the other. But for two such bodies to live apart is not only schism, but it is a wicked consumption of talent and wealth which might otherwise be employed in the evangelization of the world.

But if the diverse denominationalism of the Christian world is not a rank and crying sin, intercommunion is a sham, all the worse that it wears the cloak of piety and love. And such a sham it is when two persons sit down side by side at the Lord's Table, while in their hearts there is a lack of Christian confidence and fellowship, and so a betrayal of their honest convictions, and a moral cowardice that shrinks from the responsibility of standing by one's principles.[1]

[1] If any one has no principles which would be so violated, his feelings and opinions cannot form a rule of conduct for one who has such principles.

2. This objection seems to overlook the fact that Christians are already separated, and that independently of the Table. But for this separation, whether at the Table, or elsewhere, we allege that Baptists are not responsible. Let us look at separation at the Table. It has already been seen that the question between the bulk of the religious world and Baptists is not one of communion at all, but of baptism. Now there is a common ground between them, upon which they may meet and compose their differences, and that ground is the validity of immersion. Those who practice otherwise admit the validity of immersion, for they accept it without hesitation, and occasionally practice it. But they say that another act will suffice, and, as more convenient and popular, they prefer it. Baptists cannot see it in this light. It appears to them that immersion alone is baptism; that to speak of baptism by sprinkling is as much a solecism as to speak of running by crawling. Others can conscientiously practice immersion; Baptists can not conscientiously practice sprinkling. Which should yield? Should conscience yield to convenience, or convenience yield to conscience? Should principle yield to preference, or preference to principle? Now, as a Baptist, I am frank and bold to say that, if our positions were reversed, I would gladly yield to them. If we believed that either immersion or sprinkling was valid, and they could not conscientiously accept immersion, but sprinkling

only, we would cheerfully relinquish our preference for immersion as the more beautiful and expressive rite, and practice sprinkling. Not for a moment would we allow our convenience and preference to weigh in the balances against their conscience and principle; but instantly they should be relinquished, that we might strike hands in fellowship and love upon this question. But while our brethren are in this position to yield *without the sacrifice of principle, we are not.* Which of us is the more responsible for the separation? By just as much as conscience should be above convenience, as principle should be above preference, by just so much does the responsibility of the separation not rest upon Baptists.

Fourth.—It is objected that Baptists make too much of baptism. It is not a saving ordinance; why make such an ado about it?

If we were disposed to retort, we might say that the charge comes with bad grace from those who practice sprinkling or pouring; since it was the belief that baptism is a saving ordinance that first led to the change in the primitive practice, in such cases as the sick, when baptism was deemed impracticable and dangerous. Yet that they might not die without the regenerating fluid, in such cases sprinkling or pouring was substituted for baptism. Baptists have neither unduly exalted nor debased the ordinance of baptism. They keep it just where the Master put it. The same with the Supper. They do

not seek to exalt the Supper above baptism. Both are divine ordinances, and were established by the same lips. The Master placed one at the entrance of the church, the other within the church. No one has the right to run over the one ordinance, baptism, to get to the other, the Table. All the commands of Jesus are full of power, sweetness and beauty. Obedience is the test of love, in small matters as well as great. A command to pick up a pin is as sure a test of love as a command to put out a fire that is burning down a house,—perhaps a surer one. To put out the fire is of so great importance that it would be done without a command; whereas, the command to pick up a pin carries with it no reason for obedience save that it is commanded.

But underlying this question about baptism is one that is not of minor importance,—the Headship of Christ. If Christ ordained immersion, have we any right to change it? The Catholic Church says, "Yes; and we have done it." Calvin says on Acts viii. 38: "They went down into the water. Here we see the rite used among the men of old time in baptism; for they put all the body into the water. Now the use is this, that the minister doth sprinkle the body or the head. * * * * It is certain that we want nothing which maketh to the substance of baptism. Wherefore the church did grant liberty to herself since the beginning *to change the rites* somewhat excepting the substance." (Edinburg: by Calvin Translation Society,

quoted by Jeter.) But if we claim the right to change what Christ has ordained, where will the matter end? Where has it landed the Catholic Church, which arrogates to herself the right to change the laws of Christ? Look at her to-day and contrast her with the teachings of God's word, and let that be our answer.

Jesus Christ is the head of the Church and the King in Zion, and among the last words which he caused to be spoken is a curse upon him who should "add to" or "take away from the words of the book." Rather let my hand or tongue be palsied than do or attempt such a thing.

Conclusion.—We conclude as we began. Baptists simply ask for themselves the liberty to administer the ordinance of the Lord's House in such a way as their consciences tell them that His Word requires. They ask their fellow Christians of other names to recognize their right to do this, and charge their course to this motive alone, not to prejudice, bigotry, uncharitableness, or an affectation of a superior piety or wisdom. The practice of Close Communion is the logical result of the principles which they have learned from the Scriptures. If they are wrong, either in the principles themselves, or in their practical application, we think they have the candor and manliness to acknowledge the wrong, when it is pointed out to them. On a question like this, argument is more agreeable to them, and more becoming those who differ from them, than harsh words and bitter

upbraidings. They desire to live on terms of brotherly kindness with all Christian people. They do not shrink from criticism and investigation. They would be glad to have the world study their principles in the light of God's Word, and will cheerfully abide the result.

To my Baptist brethren I say, we should remember that we have naught to gain, but everything to lose by compromising the principles which we hold. Should fidelity to God's Word lead us to separation from those we love as well as our own lives, we should still be firm; remembering that true love to Jesus, as well as to our friends, should lead us to stand firmly by the truth. Baptists have accomplished a noble work for the world. We do not believe that their mission is ended. Our fathers suffered imprisonment, stripes, banishment, death, that they might bequeath to us the rich legacy which we enjoy. Shall we barter that legacy for popular applause? The early Christians were the "sect everywhere spoken against." Our Master bore suffering and shame for us. If our principles bring reproach upon us, let us bear that reproach. Let us be careful to avoid bitterness and unholy strife. Let our lives abound in patience, forbearance, gentleness, goodness and truth, while we commit ourselves, not to men, but to God, who judgeth righteously.

BAPTIST CHURCHES APOSTOLICAL.

BY PROF. ALBERT H. NEWMAN, ROCHESTER THEOLOGICAL SEMINARY, NEW YORK.

"If ye love me, keep my commandments." John xiv. 15.

"Teach them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world." Matt. xxviii. 20.

"Where the Spirit of the Lord is, there is liberty."
II. Cor. iii. 17.

The aim of the present discourse will be to show that Baptist churches are Apostolical, alike in spirit and in form; and that Baptist churches alone of all the churches are Apostolical in spirit and in form.

We shall attempt to show, furthermore, that the formal elements of Apostolical and Baptist churches constitute the expression, and by far the best expression, within the knowledge of man, of the spirit of Christianity.

That Baptist churches are coincident *in form* with Apostolic churches we shall find no difficulty in proving, for the testimony of Scripture and that of scholars of all leading denominations of Christians is ample and clear. The fact that Baptist churches alone consistently adhere to the New Testament as an absolute and complete guide, in matters of prac-

tice as well as in matters of doctrine, is freely and heartily admitted by many of the ablest defenders of other systems.

That Baptists hold to Apostolical forms in Apostolical spirit, and that Apostolical and Baptist church order best expresses for all ages the spirit of Christianity, would be denied by the great majority of the scholars of other denominations than Baptists,—even by men who admit that the teaching of the New Testament is final *in matters of doctrine.*

We may best accomplish our purpose by sketching first, the essential features of the Apostolical churches as set forth in the New Testament, as interpreted by scholars of various denominations and as understood by ourselves; and afterwards, the essential features of Baptist churches as they are observed in the history and the actual state of Baptist churches.

I. The Essential Features of the Apostolical Churches.

We freely admit at the outset that in many minor matters of form the Baptists differ from the first Christians. Such points of difference, alike in matters superadded and in matters omitted, will be considered hereafter. We may further observe that our brethren of other denominations, while admitting the correctness of our specifications of characteristics of the Apostolical churches, would probably deny these characteristics of them to be *essential.*

1. The most fundamental thing in the Apostolical churches was their *ascription of absolute lordship to Jesus Christ.* The expression "our Lord Jesus Christ," and expressions of like import, constantly meet us throughout the New Testament writings. And in the mouths of the first Christians these words meant something,—more, alas! than they commonly mean with us. The chief question with those early disciples was, "Lord, what wilt thou have me to do?" The Apostles, under the special inspiration of the Holy Spirit, preached not themselves "but Jesus Christ, *as Lord.*" Whatever they did by way of giving form to the outward expression of Christianity, they did as they thought themselves directed to do by Christ himself, through his remembered words and through the Holy Spirit.

Far, far would it have been from any one of the Apostles, to have made changes in matters with regard to which Christ himself was known to have given express commands.

So far as the words of Christ went, they were regarded as the final test and the only allowable guide. Where definite directions from the Master were wanting, the Apostles and their disciples acted as they felt impelled by the Spirit of God to act.

This lordship of Christ was in the minds of the early Christians based upon the fact that Christ had by his own blood redeemed them, so that they felt themselves no longer their own, but Christ's, by right of purchase.

The spirit of obedience was not *slavish, but loving.* "If you love me, keep my commandments," said our Lord Jesus Christ.

Christ promised to his disciples spiritual guidance into all truth, and the evidence is abundant that in all of their missionary work, whether in teaching or in organizing and developing Christian life and activity, they relied upon and received this promised divine aid.

The most fundamental thing, therefore, in Christianity, and hence in the Apostolical church organization, is the recognition of Christ as Lord, on whom alone salvation depends, to whom alone his followers are responsible, to whom alone in spiritual matters implicit obedience is due, on whom alone his followers depend for guidance in their inner life and in their outward activity.

2. The feature of Apostolical church polity next in importance is, if we mistake not, that of *regenerate church-membership.* The Apostolical churches were made up exclusively of such as gave credible evidence of saving belief in Christ, who professed themselves ready to separate themselves from the world, to crucify the flesh and the lusts thereof, to devote themselves wholly to the service of Christ.

Unregenerate men crept into the churches from time to time, it is true; but when their ungodliness was revealed, when they were seen to be wolves in sheep's clothing, there was little hesitation on the

part of the churches in "separating themselves" from such interlopers.

The Christian life of the Apostolical churches was, as a matter of fact, far below the ideal. Pagan morals and pagan conceptions could not be shaken off completely, at once, even by the truly regenerate; but the ideal constantly kept in view was pure and Christlike; if impurity existed it was recognized as abnormal. The Apostolical Christians did not argue from the impracticability of attaining to the ideal, that the ideal should be lowered; that no effort should be made to secure regenerate church-membership, as many Christian scholars do at the present day. Though he knew that disorder and corruption prevailed in the Corinthian church, Paul writes "to the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." The word which we render saints (ἅγιοι) —what does it mean? It means "holy" "consecrated to God," "separated from the world." A Church which is designated "saints" can hardly be regarded as including normally any but regenerate members. Whatever in that Corinthian church did not conform to this characterization, Paul regarded as entirely abnormal. If unregenerate members were *in* the Apostolical churches they surely were not *of* them. (I. John ii. 19.)

In the same epistle to the Corinthian church Paul writes: "Know ye not that ye are God's temple, and

that the Spirit of God dwells in you. * * * for the temple of God is holy, which temple ye are." (I. Cor. iii. 16–17.)

Our position, otherwise unassailable, would be still further fortified, if, as some suppose, the very word which we translate *Church* (*εκκλησια*) contains in itself an allusion to the *calling* of Christians *out of* the world by the Gospel, so as to form a distinct class. The words *calling* (*κλῆσις*), the *called* (*κλητοι*), and similar words, occur so frequently in the New Testament (and always with reference to the regenerate) that the application of the word, already in common use to designate an assembly, to Christian assemblies and to the great Christian brotherhood could hardly have failed to become tinged with the same idea.

Those only were members of the Apostolical churches who gave credible evidence of change of heart through faith in Christ, and who symbolized their death to sin and resurrection to newness of life, the washing away of the stains of sin through the blood of Christ, in baptism.

This assertion the great majority of scholars of all denominations would probably assent to.

3. Another leading characteristic of the Apostolical churches was that *of each local church's entire independence of any other and of all other local churches, and of any individual.* Each church was self-governing, the only authority recognized being the will

[1] Compare *Hodge*, Church Polity, p. 8 sqq.

of Christ as it was made known to them mediately through the inspired Apostles, and immediately through the Holy Spirit.

The church at Jerusalem, for example, does not transmit its instructions to the church at Corinth,—does not threaten them with excommunication when it learns of the disorderly walk of some of the Corinthians.

The churches established by Apostles looked upon these Apostles as spiritual fathers, sought their advice when difficulties arose, acted upon their advice freely, because they recognized it as wise and as in accordance with the will of Christ.

When deacons were to be appointed (Acts vi.) to administer the charities of the church at Jerusalem, what course do the Apostles pursue? On any prelatical hypothesis they might have been expected to take the matter into their own hands and to appoint them. But this would have been unapostolic. What they did was truly Apostolic. "So, brethren," said they, "look ye out among you seven men of good repute, full of the Spirit and wisdom, whom we will appoint over this business. * * * And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the Apostles; and when they prayed they laid their hands on them."

This is a fair specimen of the relations of the Apostles to the Apostolical churches. They told the churches what to do, but they were careful that the execution should in every instance be the act, unconstrained save by a sense of duty, of the entire church. The office-bearers having been chosen, the Apostles gave their approval and set them apart to the work, ceremonially.

Take another instance: "Then it seemed good to the Apostles and the elders, with the *whole church*, to choose out men of their own company and send them to Antioch with Paul and Barnabas." (Acts xv. 22).

But does not the mission of these men to Antioch itself contradict what we have said? The brethren at Antioch had been greatly distressed by Judaizers who, pretending to have received a commission from the church, had endeavored to force upon the consciences of the Christians at Antioch the entire Jewish ceremonial law.

The present delegation was designed to free the minds of the Christians at Antioch from this disturbing influence. It was no effort to assert absolute authority, but simply an effort to set themselves right in the eyes of the Antiochians. As a younger and less experienced church, it was expected, of course, that the Antiochian would be influenced by the Jerusalem church.

If the Antiochian church had become heretical,

the Jerusalem church would probably have refused to recognize the members as brethren. But further than this there was no thought of dependence of one church upon another.

One church might seek the advice of another, but the church seeking advice remained entirely free to adopt or reject any advice given. One church might, unsolicited, admonish a sister church, but neither the church admonishing nor the church admonished would have felt that any obligation other than moral, other than the recognition of the truth and importance of the admonition would induce, rested upon the church admonished to yield to the admonition.

The New Testament churches, therefore, were independent one of another; yet as being subjects of one Lord, brethren beloved, the members of each church felt a profound interest in the members of every other, so far as their circumstances were known. Each church felt bound to admonish churches and individuals when they were seen to be in error, to encourage them in adversity, to aid them with their counsel, their prayers and their means. There was a *fellowship of churches*, but *no organic union.*

The relation of the Apostles to the churches which they founded was an exceptional relation, a relation which is well illustrated in the history of modern missions. To them the churches looked at first as the only external source of Christian truth; their

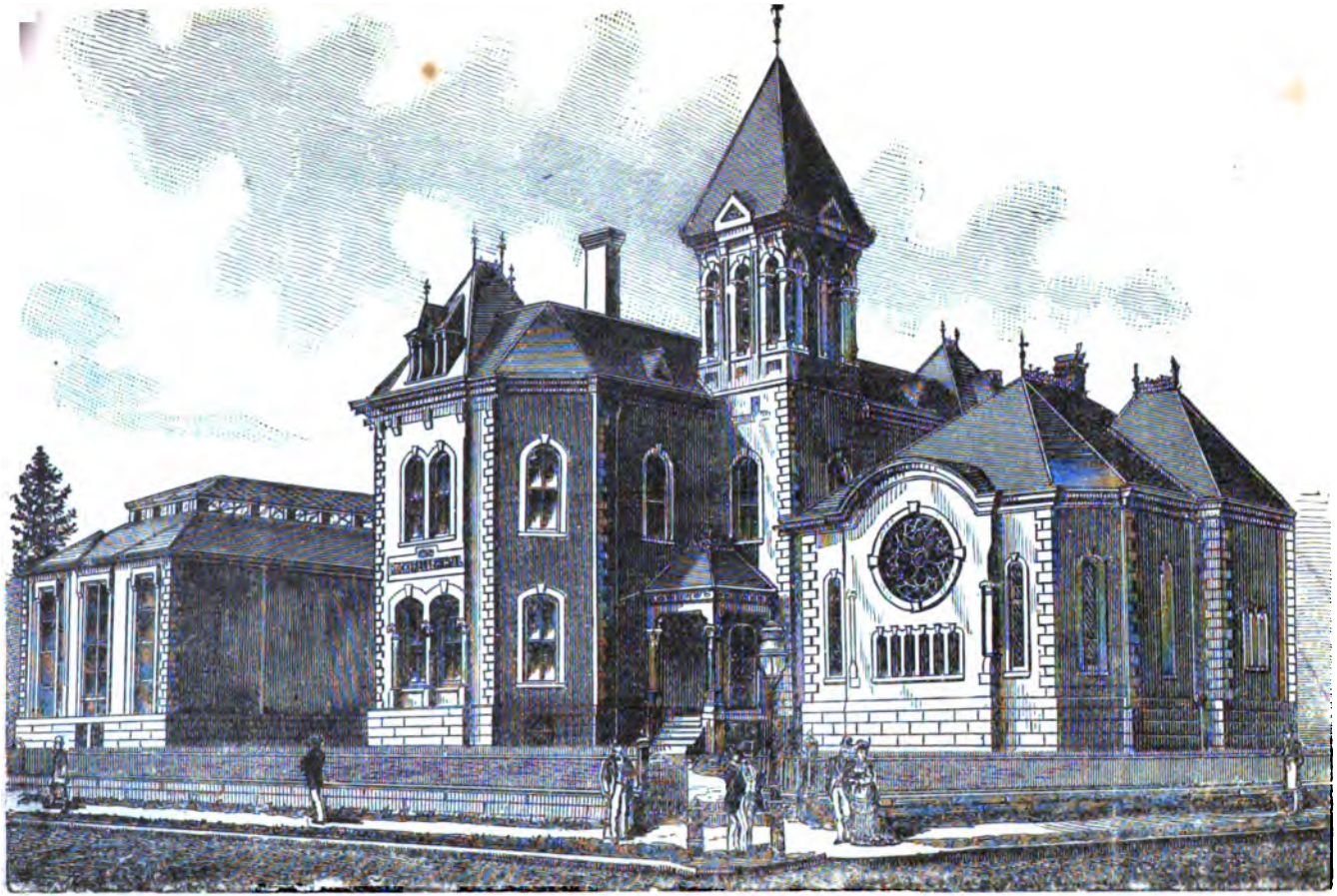
word was in the estimation of their converts, as it was in reality, the very truth of Christ. As their living words were authoritative in the churches which they founded and in which they labored, so now their word, written under the guidance of the same Holy Spirit, by whom all their Christian activity was directed. As specially commissioned and specially equipped by Christ for a special work, the Apostles claimed and exercised more of authority than it could be lawful for any individual not so commissioned and not so equipped to exercise or to claim. But, as we have seen, even the Apostles brought to bear upon the churches only moral suasion, and they recognized fully the right of each congregation of believers to administer its own affairs.

In maintaining the entire independence of the Apostolical churches, we encounter more of opposition than in maintaining the recognized lordship of Christ or the insistance on regenerate membership in the Apostolic churches. Yet we believe that we are amply sustained by Scripture in the statements we have made.

4. A fourth leading feature of the Apostolical churches was *the recognition of the entire equality in point of rank and privilege of all the members.* Every Christian has become a child of God, an heir of God and a joint heir with Christ. "For as many as are being led by God's Spirit these are sons of God. For ye received not a spirit of bondage that ye should fear again, but ye received a spirit of adoption, wherein

we cry Abba, Father. The spirit itself bears witness with our spirit that we are children of God, and if children heirs also, heirs of God, and joint heirs with Christ." (Rom. viii. 14–17.) This applies not to a class of believers, but to all believers, to "as many as are led by God's spirit." If such alone as are led by God's spirit are recognized as proper members of Christian churches, as we have already seen to be the case, and if such as are led by God's spirit are sons of God, heirs of God and joint heirs with Christ, if every believer has been brought into a mystical union with Christ, if every believer is a priest of God, with power to offer up to God the sacrifice of prayer and to plead the merits of Christ Jesus for himself and for others; if to his own Master every Christian standeth or falleth; if unto every Christian is promised the continued presence of Christ, through his Holy Spirit, as a comforter and a guide; if every Christian is responsible, not simply for himself, but in great measure for those within the reach of his influence;—if such are, according to the Scriptures, the prerogatives and duties of each individual Christian, the idea of ranks or grades of Christians is utterly out of place and preposterous.

The equality in point of rank of all the members of Apostolical local churches as well as of the church universal, may be made to appear still more clearly from a consideration of the metaphors employed in the New Testament to set forth the relations of Christians to Christ and to each other. "I am the vine, ye are the



ROCKEFELLER HALL, ROCHESTER THEOLOGICAL SEMINARY, ROCHESTER, N. Y.

branches." (John xv. 5.) Surely it could not be said that one branch of a particular vine outranks another. One may be more advantageously situated, more ample, more fruitful, but all are alike in kind, all draw their vitality from the same source, no one is differentiated from another in any essential particular.

Again, take the metaphorical representation of the church under the figure of the human body. All the parts of the body are one flesh and blood. Each part has its function. Upon the presence of each member and the performance of its proper function does the completeness and the efficiency of the entire body depend. Each member has an important function of its own, all minister to the whole, each member ministers to every other member. The function of one member may be more conspicuously important than that of another; but, on examination, the utility of each part and its necessity in the formation of the organism is clearly to be seen. There is, therefore, not the slightest basis in the New Testament for any sacerdotal idea. The church is a democracy. Church officers are not priests mediating between God and man, but servants, ministers.

"The most singular evolution," writes Renan, "that has ever been produced in a democracy, was brought about in the bosom of the Church.[1] The *ecclesia*, the

[1] He refers to the growth of hierarchical principles in the churches of the second century.

free union of persons, established on a footing of equality among themselves, is the thing democratical *par excellence.*"

5. The headship of Christ, acknowledged by the Apostolical churches, the spiritual character of the aims of the churches, the equality of rights, duties and privileges, the entire independence of each church of all other churches,—all taken together make *the idea of any organic union between Church and State utterly unthinkable as an element of the Apostolical churches.* Not only was any union of Church and State entirely absent from the thought of the Apostles, but it was entirely contradictory to all the most fundamental principles of the Apostolical churches. The Apostolical churches, therefore, believed that Christ's kingdom was not of this world; that Christianity was to accomplish its mission, not by assuming the reins of civil government, but by bringing individuals to yield themselves up in obedience to Jesus Christ. The triumph of Christ over all things in heaven and on earth and under the earth was not to be mediated by intriguing political prelates, but by the gradual transfusion from heart to heart of the spirit of Christ.

6. To descend now to particulars, *the Apostolical churches, in accordance with the principles already stated above, chose out of their own ranks individuals for the performance of special functions in the churches.* However democratic a body may be, it is still indis-

pensable, in order to its proper efficiency, that some organization find place. The choosing and the functions of the officers of the churches must have been in accordance with the above statement of principles.

The officers were chosen by the entire membership of the churches, under the advice, in most instances, of the Apostles or their missionary disciples.

The officers were chosen not to rule but to serve the churches, and interests were committed to them not for their own sakes but for the sake of the churches. If a certain authority was delegated to them, it was not for the sake of the office but for the sake of the general weal.

When officers had been elected by the assembled church, they were set apart to their special work by the Apostles, the object of this setting apart being to impart to them spiritual gifts, and to secure their general recognition and support in their service of the church.

There certainly was no thought of exalting such officers into a class apart from and above the general body of the church.

Men that had been thus set apart had authority to perform certain functions in the church, and in that alone, whereto they belonged, and by which they were elected to perform such functions.

If they performed similar functions in other

churches, it must have been in accordance with a similar election by such churches, and if they, on any account, ceased to perform the functions whereunto they were called, there is no reason to believe that they retained the authority conferred upon them for the performance of such functions.

The number of officers that found place in the Apostolical churches (apart from the Apostolate, which was a special provision by Christ for a special purpose, and which was not perpetuated) there were two classes of officers and only two, viz: *Bishops* or *Presbyters*, and *Deacons*.

That the terms *Επισκοπος* and *Πρεσβυτερος* are employed in the New Testament to denote, not two classes of officers, but one, is clear from an examination of the use of the terms, and is admitted by most advocates of Episcopacy. We shall, in the first place, show that the terms are used interchangeably in the New Testament, and afterwards quote a few of the more striking admissions by advocates of Episcopacy.

The term most frequently employed in the New Testament to denote pastors of Churches is *Πρεσβυτερος—Elder*. Various other terms are also used, as *Ποιμην—Pastor*; *Διδασκαλος—Teacher*.

The term *Πρεςβυτερος* occurs in the New Testament seventeen times, to denote church officers.

The term *Επισκοπος—Overseer, Bishop*, occurs only five times.

The term *επισκοπουντες—performing the functions of a Bishop*, occurs once.

In all instances, except in the one instance where it is applied to Christ, the "shepherd and bishop of our souls" (I. Pet. ii. 25) the term *Επισκοπος* is used in such a manner as to make it absolutely certain that those designated *Bishops* are no other than *Presbyters* or *Elders*.

In I. Tim. iii. 2, the term *Bishop* is used in connection with the term *Deacon*, as if these two classes of officers exhausted the category. The qualifications of *Bishops* are given at length, and afterwards those of Deacons, no mention whatever being made of Presbyters.

In Titus i. 5 sq., Paul, having spoken of the work which he has entrusted to Titus as that of appointing *Presbyters*, and having pointed out in general the essential qualifications of such officers, assigns as a reason for insisting on such qualifications: "for the *Bishop* must be blameless as God's steward, etc." It is perfectly evident that the terms *Bishop* and *Presbyter* are here used with reference to the same individual.

Again, in Philippians i. 1, Paul salutes "all the saints in Christ Jesus who are in Philippi, together with *Bishops* and *Deacons*." If there had been *Presbyters* as distinct from *Bishops*, Paul would hardly have failed to mention them in such a connection.

So also in I. Peter v. 1, 2, we read: "The *Presby-*

ters, therefore, who are among you, as a fellow presbyter and witness of the sufferings of Christ * * * I exhort, *fulfilling the office of Bishops* (επισκοπουντες) shepherd the flock of God among you," etc. That is, presbyters are exhorted to perform the functions of bishops or overseers.

Again in Acts xx. 17, we read: "Having sent from Miletus to Ephesus he (Paul) called for the *Presbyters* of the church." Having addressed to these presbyters a most touching account of his past relations to them and the church, and having signified his prospective departure, perhaps never to see their faces more, he exhorts them as follows: "Take heed therefore to yourselves and to the whole flock in which the Holy Spirit appointed you *Bishops* (επισκοπους) to shepherd the church of God [or of the Lord] which he purchased through his own blood." (vs. 28). The identity of the persons denominated *Presbyters* with those denominated *Bishops* is here perfectly evident, and perhaps none would venture to question it.

The term *Presbyter* was derived probably from the Jewish Synagogue, and was the term in common use among Jewish Christians to denote the office of those that had the especial oversight of Christian churches. The term with Christians, as with Jews, was therefore, one of *dignity*.

The term *Bishop* was confined to Gentile churches, and was a word in common use among the Greeks

to denote the office of oversight or superintendence. The word *Bishop*, therefore, refers not so much to the dignity as to the *duties* of the office.

We subjoin a few statements from Roman Catholic and Anglican writers, all men of highest authority in matters of ecclesiastical history:

Alzog[1] (Roman Catholic) admits that "the words επισκοπος and πρεσβυτερος are, in the New Testament, applied indifferently to the same person." * * * "Peter and John, though Apostles, call themselves *Πρεσβυτεροι*." * * * "The name '*Bishop*' signifying a title of authority, was of later origin. In churches whose members were composed of Jewish converts, the word *Elders* (πρεσβυτεροι) was used to designate those holding offices of dignity, while in those frequented by pagan converts the word used for the same purpose was overseers (επισκοποι), and hence Peter and James uniformly use πρεσβυτερος not επισκοπος."

Lightfoot (an Anglican, now Bishop of Durham, and universally recognized as standing at the very head of theological science in England) writes:[2] "It is a fact now generally recognized by theologians of all shades of opinion, that in the language of the New Testament the same officer in the church is called indifferently 'bishop' (επισκοπος) and 'elder' or 'presbyter' (πρεσβυτερος) * * * *Episcopus*—

[1] Univ. Ch. Hist. i., p. 201-2.

[2] St. Paul's Epistle to the Philippians, 2 ed., p. 93 sq.

'bishop,' 'overseer'—was an official title among the Greeks. In the Athenian language it was used especially to designate commissioners appointed to regulate a new colony or acquisition, so that the Attic 'bishop' corresponded to the Spartan 'harmost' * * * In the LXX., the word is common. In some places it signifies 'inspectors,' 'superintendents,' 'taskmasters'; in others it is a higher title, 'captains' or 'presidents'." * * *

"The earlier history of the word *presbyteros*, (elder, presbyter or priest) is much more closely connected with its Christian sense." * * * "Among the chosen people we meet at every turn with presbyters or elders in Church and State from the earliest to the latest times." * * "Over every Jewish synagogue, whether at home or abroad, a council of 'elders,' presided. It was not unnatural therefore that, when a Christian synagogue took its place side by side with the Jewish, a similar organization should be adopted, with such modifications as circumstances required." Bishop Lightfoot then goes on to prove, from a consideration of the New Testament passages cited above, "the identity of the 'bishop' and 'presbyter' in the language of the apostolic age."

Jacob (an Anglican theologian of good repute) writes:[1] "The only bishops mentioned in the New Testament were simple presbyters; the same person

[1] The Ecclesiastical Polity of the New Testament, p. 72, sq.

being a 'bishop'—*επισκοπος i. e.* a superintendent or 'overseer,' from his 'taking an oversight' of his congregation, as is distinctly shown by Acts xx. and other passages; and a presbyter—*πρεσβυτερος* or elder, from the reverence due to age. It may, however, be observed that the office of elder is of Hebrew origin; while the term *επισκοπος* is Hellenic, and is applied in the New Testament only to the officers of Gentile churches, though it did not supersede the use of the word presbyter among them."

Conybeare and *Howson* (Anglicans) write:[1] "Of the officers concerned with church government, the next in rank to that of the apostles was the office of overseers or elders, more usually known (by their Greek designations) as bishops or presbyters. These terms are used in the New Testament as equivalent, the former (*επισκοπος*) denoting (as its meaning of *overseer* implies) the duties, the latter (*πρεσβυτερος*) the rank, of the office."

Such citations from Episcopalian writers might be multiplied.

The Reformers, *e. g.* Luther, Melancthon, Calvin, Cranmer, Coverdale, etc., were of the same opinion.

The Protestant church historians of the present century, and especially the German church historians, who have studied church history more scientifically and more exhaustively than it was ever

[1] Life and Epistles of St. Paul, (Treat's Am. Ed.) p. 433 sq.

studied before, are well-nigh unanimous in their assertion of the identity of presbyters and bishops in the Apostolical churches. Among many who distinctly teach the identity, I may mention Neander, Gieseler, Guericke, Hase, Kurtz, Herzog, Ritschl, Hagenbach and Bunsen.

The second class of officers in the Apostolical churches (probably the first in point of time) were *Deacons*. There seems to us to be no sufficient reason to doubt but that the *diaconate* was established when the Apostles advised the Jerusalem Christians to choose out from among them suitable men to take charge of the church charities (Acts vi.). The meaning of the word διακονος is *minister*, and hence the essential idea is that of *service*. As older, more experienced men were commonly appointed to the *presbyterate* or *eldership*, so younger, more active men were, we may suppose, commonly appointed to the *diaconate*.

The seclusion of females in eastern society made it important that females should minister to them. Hence *deaconesses* existed in the Apostolical churches. (Rom. xvi. 1. comp. I. Tim. v. 3–16.)

7. The Apostolical churches were characterized by *the regular observance, in the spirit of loving obedience, of certain ordinances instituted by Christ.* Christianity was not designed to be a ceremonial religion. The spirit of the gospel is a spirit of freedom. "Where the spirit of the Lord is, there is

liberty." But Christ himself instituted two ordinances, for perpetual observance, which are most appropriate as bringing frequently before the believer, in an impressive manner, the central truths of the Christian faith. As to the number and the names of these two ordinances all Protestants, we may assume, are at one. They are *Baptism* and the *Lord's Supper.*

Let us ascertain, if we can, the precise nature of the rite, which in the Apostolical churches was designated by the term *Baptism.* How was it performed? The meaning of the term, as it is generally admitted, is sufficient to make it perfectly evident to an unprejudiced mind, that the outward form of the rite was the *immersion of the subject in water.* That such is the meaning of the term will be abundantly confirmed, as we proceed, by the testimony of scholars who can certainly have not the slightest interest beyond the interest of truth, in maintaining this view.

The circumstances connected with the performance of the rite are of such a nature that even if the designation of the rite were equivocal, there would be no sufficient reason to doubt but that the thing actually performed under the name of baptism was immersion in water.

Again, even if the meaning of the word "baptism" were doubtful and we were left without the circumstances, the practice of the western churches until

the middle ages, and the persistent practice of the oriental churches, would make it morally certain that the rite denominated baptism was from the very beginning the immersion of the subject in water.

This is not the place for an elaborate philological discussion. The discussions of the subject by others are so exhaustive and so conclusive that I shall content myself with citing a few striking passages from the writings of those who defend the validity of baptism by other methods than immersion.

Such, in our judgment, and, as we shall see, in the judgment of the scholarship of the ages, is the outward form designated baptism in the Apostolical churches. What was the aim and significance of the rite? Was it in the Apostolical churches an *opus operatum*? Did the Apostles and their followers receive and administer the rite with the feeling that it produced a magical effect?

They certainly regarded baptism as important, from the fact that Christ himself had submitted to it, and that he had made it a part of his Great Commission. As an act of obedience to Christ they certainly did not feel at liberty to neglect it.

They certainly expected that in this as in all other acts of obedience to Christ they would receive the divine blessing.

They regarded it as an initiatory ceremony into the visible Church of Christ—as an act of consecration to Christ—as an outward symbol of the inner

spiritual cleansing which they experience, through repentance for sin and faith in Christ Jesus as the Saviour from sin and from death.

They certainly regarded baptism as symbolical of the death of the believer to sin, and his resurrection to newness of life, in imitation of the burial and resurrection of Christ.

But that baptism was regarded in the sense of an *opus operatum* is entirely contrary to the spirit of the New Testament, to the direct teachings of the Apostles, to the circumstances under which the rite was performed. "By faith ye are saved" is, in substance, reiterated constantly throughout the New Testament. If it is added that "faith without works is dead," the reference is far more to works of mercy, to Christian life and Christian effort for the salvation of others, than to the performance of any outward rites. It is never said or intimated that "by baptism ye are saved." "The blood of Jesus Christ cleanses from all sin," not "baptism." "He that believeth and is baptized shall be saved; he that believeth not shall be damned." Not "he that is not baptized shall be damned."

The passages that have been especially relied upon for the support of baptismal regeneration are: Acts ii. 38; xxii. 16; Eph. v. 26; I. Peter, iv. 11. Now, taken apart from their connection, and interpreted without any regard to the particular teachings of the Apostles with regard to the way of salvation, and the

general tone of New Testament Christianity, these passages might easily be supposed to attach something more than a symbolical meaning to baptism. Let us consider these passages one by one:

Acts ii. 38. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," is entirely inadequate for the purpose for which it is employed. Evidently the repentance is regarded as the first and most important step, and this alone is indispensable to the remission of sins. But Peter couples the two together, from the fact that the one followed immediately upon the other in Apostolic practice, and the two-fold act, the inner change and the outward recognition of the change, are represented jointly as securing remission of sins. The passage, therefore, is perfectly explicable in itself; but even if it were less so, our duty would be to interpret it in accordance with the numerous explicit teachings of the Apostles on this subject, and not in such a way as to contradict such explicit teachings and the entire spirit of the gospel.

Let us consider the passage, Acts xxii. 16: "Arise and be baptized and wash away thy sins." This passage occurs in Paul's account of his own conversion. He had been struck down on the way to Damascus, had yielded himself up in entire submission to Christ ("What shall I do Lord?"); in obedience to the divine command he had gone to Damascus for fur-

ther instruction as to his duty; it is revealed to him by Ananias that he has been chosen by God to be a witness for him unto all men. His repentance and his faith in Christ are certainly presupposed. The washing away of his sins in baptism, which Ananias enjoins, can, therefore, be only a symbolical washing. Paul, who relates this of himself, certainly regarded salvation as entirely of grace, through faith in Christ Jesus, who died for sinners. We must, therefore, suppose that Paul understood the words of Ananias in accordance with this fundamental principle of all his preaching.

So, also, the passage, Eph. v. 26: * * * "Christ also loved the church, and delivered himself up for it, that having cleansed it with the washing of the water he might sanctify it by the word," must be taken in connection with Paul's constantly emphasized doctrine of justification by faith. The washing of water is only symbolical of the inner washing through the Spirit of God.

In I. Peter iii. 21, we read: "And now as an antitype, baptism saves you." But, lest this should be misunderstood, the Apostle explains: "Not a putting away of the filth of the flesh, but the answering of a good conscience unto God, through the resurrection of Jesus Christ." Evidently, Peter has in mind here the symbolical significance and not a magical effect of baptism.

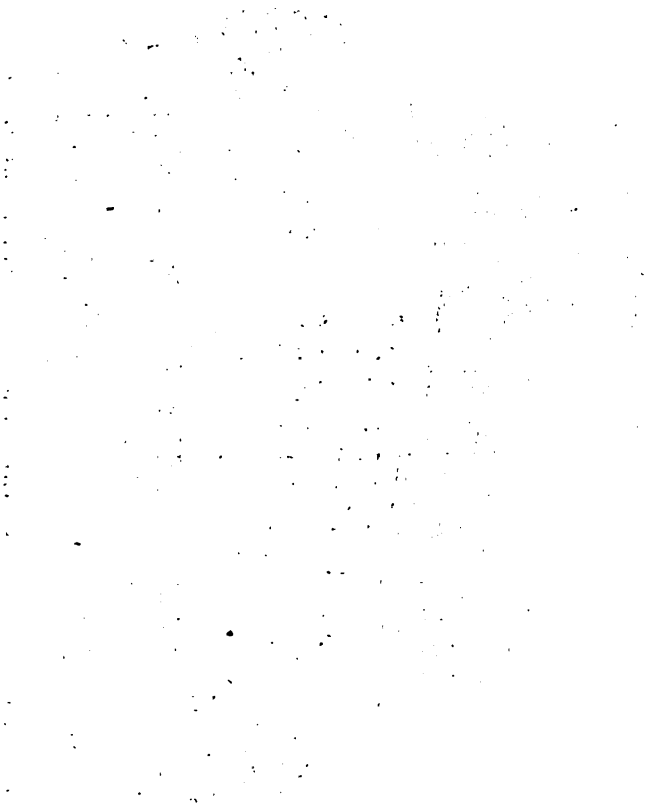
We must admit that by those who are otherwise

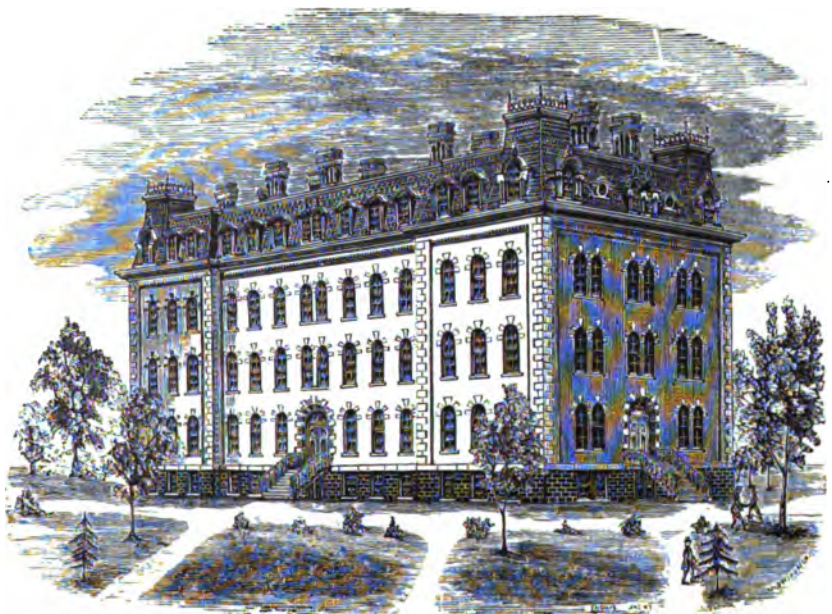
inclined to attach a magical efficacy to the baptismal rite, these passages can easily be made to favor such a view. But if we interpret these passages in accordance with the otherwise well-known Apostolical views of salvation, we shall be in no danger of going astray.

Such was the nature of the external rite, such its aim and significance. Who were the *subjects of this rite?* Even if we had no *facts* on which to base our answer to this question, we should be at no loss to decide. If baptism is an initiatory rite, and if the Apostolic churches, as we have shown to be the case, were, theoretically at least, composed entirely of believers, then the subjects of baptism could be none other than believers; if, as we have seen to be the case, baptism is spoken of in the New Testament, only in connection with faith and repentance, this indicates as clearly as possible, that the subjects of baptism are so far advanced in age as to be capable of repentance and faith, capable of turning away from sin and self, and turning unto Christ.

There is no passage in the New Testament that lends any probability to the view in accordance with which unconscious infants were baptized in the New Testament time.

In cases where households were baptized, it is certain, in accordance with the plain teachings and the general spirit of the New Testament, either that no infants were members of the households, or else





TREVOR HALL, ROCHESTER THEOLOGICAL SEMINARY, ROCHESTER, N. Y.

that they were left entirely out of account in a matter which, according to Apostolic conceptions, could sustain no possible relation to them.

We may supply the place of elaborate argumentation, by making a number of citations from writers of recognized authority and whose consistency would best be subserved by an entirely reverse explanation of primitive Christianity.

Dr. Jacob (an Anglican) writes:[1] "It may at once be inferred from the words of the original institution, that this sacrament was to be an initiatory rite in the church. It was to be administered to those who believed in the One God, the Father of all; who acknowledged Jesus as the Christ, the Son of God, the long promised and now manifested Saviour; who accepted the doctrine that the Divine Spirit is the author of holiness in man, and would lead them to the knowledge and practice of the Christian life; and who with this amount of understanding and conviction were desirous to renounce the dominion and deeds of sin, to become obedient servants of Christ's Spiritual Kingdom, and to join themselves to him and to his church. To such persons their baptism was to be the sign and seal of their discipleship; and thus to be the formal evidence of their Christian profession,—their actual admission into the visible fellowship of the church—the symbol of their union

[1] Eccl. Polity of the N. T., p. 246.

with Christ, and of their participation in the privileges which that union imparts."

Dr. Jacob's view is evidently the same as that which we have stated above, with regard to the aim and significance of baptism. What does he say as to the mode of baptism?

"Baptism in the primitive church was evidently administered by immersion of the body in the water —a mode which added to the significance of the rite and gave a peculiar force to some of the allusions to it."[1]

We surely have no fault to find with Dr. Jacob's statement with regard to the *mode* of baptism practiced in the Apostolic churches. What then does he say concerning the subjects of baptism in the Apostolic churches?

"Notwithstanding all that has been written by learned men upon this subject, it remains indisputable that infant baptism is not mentioned in the New Testament. No instance of it is recorded there; no allusion is made to its effects; no directions are given for its administration. * * * It ought to be distinctly acknowledged that it is not an Apostolic ordinance."

We shall have space for only a few more citations on this subject. We cannot do better than to give a few striking passages from the recent article on the subject "Baptism,"[2] published by *Dr. A. P. Stanley*,

1 Eccl. Polity of the N. T., p. 258.
2 Nineteenth Century, Oct., 1879.

Dean of Westminster, whose name is as widely known and as universally respected as that of any other churchman of the present time.

Having stated that the primitive idea of baptism is that of cleansing, the outward rite symbolizing the inward spiritual state, Dean Stanley proceeds: "'Baptism' was not only a bath, but a plunge—an entire submersion in the deep water, a leap as into the rolling sea or the rushing river, where for the moment the waves close over the bather's head, and he emerges again as from a momentary grave; or it was the shock of a shower-bath, the rush of water passed over the whole person from capacious vessels, so as to wrap the recipient as within the veil of a splashing cataract. This was the part of the ceremony on which the Apostles laid so much stress. It seemed to them like a burial of the old former self, and the rising up again of the new self. So St. Paul compared it to the Israelites passing through the roaring waves of the Red Sea, and St. Peter to the passing through the deep waters of the flood. 'We are buried,' said St. Paul, 'with Christ by baptism at his death; that like as Christ was raised, thus we also should walk in the newness of life.'"

Having described more minutely the baptismal rite with its circumstances, as it was practiced in the Apostolic churches, he proceeds: "These are the outer forms of which, in the Western churches, almost every particular is altered, even in the most

material points. Immersion has become the exception, and not the rule. Adult baptism, as well as immersion, exists only among the Baptists. The dramatic action of the scene is lost."

The learned Dean goes on to enumerate and discuss the changes that have taken place in the ordinance. He shows, with perfect right, as we humbly believe, that the first change was a change in doctrine: "There was the belief in early ages that it was like a magical charm, which acted on the persons who received it without any consent or intention, either of administrator or recipient, as in the case of children or actors performing the rite with no serious intention. There was also the belief that it wiped away all sins, however long they had been accumulating, and however late it was administered. * * * There was the yet more dreadful superstition, that no one could be saved unless he had passed through Baptism."

The second change, according to Dean Stanley, was a change in form (logically and chronologically the change in subject preceded the change in form, but we retain Dean Stanley's order). "For the first thirteen centuries" he writes, "the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed into the water. That practice is still * * * continued in Eastern

churches. In the Western church it still lingers amongst Roman Catholics in the solitary instance of the Cathedral of Milan, amongst Protestants in the austere sect of the Baptists. It lasted long into the Middle Ages. Even the Icelanders, who at first shrank from the waters of their freezing lakes, were reconciled when they found that they could use the warm water of the Geysers. * * * Baptism by sprinkling was rejected by the whole ancient church (except in the rare case of death-beds or extreme necessity) as no baptism at all."

The third change discussed by Dean Stanley is the change of subjects. From the expressions that have already been cited, we might readily infer the course of his discussion of this change. "In the Apostolic age, and in the three centuries which followed, it is evident that, as a general rule, those who came to baptism came in full age, of their own deliberate choice. We find a few cases of the baptism of children;[1] in the third century we find one case of the baptism of infants.[2]

[1] He does not mean in the Apostolic age, but in the first three centuries.

[2] This last clause may be misleading. If the Dean states the matter too strongly on our side, we do not think that we ought to take advantage of it, but to correct it. We may observe that in the instance which Dean Stanley doubtless has in mind here, the discussion of the subject in one of Cyprian's letters, the question is not as to whether infants may lawfully be baptized, but whether they may be lawfully baptized before the eighth day. Cyprian decides that the ceremonial impurity of the

"The liturgical service of baptism was framed entirely for full-grown converts, and is only by considerable adaptation applied to the case of infants Gradually, however, the practice spread, and after the fifth century the whole Christian world, East and West, Catholic and Protestant, Episcopal and Presbyterian, (with the single exception of the sect of the Baptists before mentioned) have baptized children in their infancy.[1]

"* * * What is the justification of this almost universal departure from the primitive usage? There may have been many reasons, some bad, some good. One, no doubt, was the superstitious feeling already mentioned, which regarded baptism as a charm, indispensable to salvation, and which insisted on imparting it to every human being who could be touched with water, however unconscious."

Here, as on the identity of presbyters and bishops, it would be easy to multiply citations from English, German, French and American authors — men who

child ought to furnish no obstacle, and that if grown-up people, who are full of pollution, are fit subjects of baptism, much more are infants, who have personally committed no sin. We should be inclined to infer from this passage, if its genuineness be admitted, that baptism of infants was becoming common by the middle of the third century.

[1] As we took the liberty of explaining a misleading passage to our hurt, so now we object to the sweeping statement contained in the last sentence. In the Middle Ages, the Petrobrusians, Henricians and many of the Waldenses rejected infant baptism. So also the Anabaptists and the Socinians in the sixteenth century.

stand highest in scholarship and in general esteem, agreeing substantially as to the nature, mode and all subjects of the baptismal ordinance as practiced in the primitive churches.

We should find that almost complete unanimity exists among the scholars of the world, (Roman Catholic and Protestant), with regard to the form of Apostolic baptism; as to the subjects of baptism in the Apostolic churches, the unanimity would be found considerably less; as to the nature of the rite, still greater diversity of opinion would appear.

The other ordinance of our Lord, designed for perpetual observance, and practiced as such in the Apostolic churches, is the Lord's Supper.

The significance of this ordinance, in the Apostolical churches, was two-fold: First, to commemorate the incarnation and the death of the Lord Jesus Christ. "This do in remembrance of me." "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." Secondly, it was a communion of believers with Christ and among themselves. "The bread which we break, is it not the communion of the body of Christ? for we being many are one bread and one body: for we are all partakers of that one bread." The word rendered "communion," in the passage just cited, means simply "participation in;" but the expressions that follow show that the idea of joint participation was also present in the Apostle's mind.

We shall not attempt, on this occasion, to refute the doctrine of the real presence of the body and blood of Christ in the ordinance under its two-fold aspect of transubstantiation and consubstantiation; nor the theory in accordance with which the Lord's Supper partakes of the nature of a sacrifice. Such a discussion would require more space than can be given to it, and would probably interest few of the readers of this article.

Who, in the Apostolic age, were the *participants in this ordinance?* No one will pretend that any but baptized believers were such. Believers, in the Apostolic times, were promptly baptized; baptism forming, in the eyes of the Apostles, an integral part of the profession of belief in Christ.

Certainly no one would have thought of partaking of the Lord's Supper without having made full profession of his conversion to Christ. Most Christian churches, throughout the entire Christian era, have not only understood the New Testament practice thus, but have themselves practiced close communion, *i. e.*, have regarded communion as an ordinance to be participated in only by those who have fulfilled all the conditions of church-membership.

II. Apostolical and Baptist Churches Compared as to Form and Spirit.

Such, as we humbly believe, were the essential characteristics of the Apostolical churches. They

acknowledged Christ as the only head, and regarded his will, as communicated to them by the Holy Spirit and through the Apostles, as absolutely binding. The Apostolical churches were composed theoretically, and practically as far as rigid discipline could make them so, of true believers, of the regenerate. Each Apostolical church was absolutely independent of all other churches and of any men or class of men. The members of these churches were possessed of equal rights and privileges, there being manifest nothing of the nature of a hierarchy or sacerdotal class. Anything like a union of Church and State is utterly repugnant to the Apostolical teachings with regard to the nature and end of the church. The Apostolical churches chose out of their own ranks officers for the performance of special functions, which officers regarded themselves and were regarded, not as lords, but as servants or ministers of the churches for which they performed functions. These officers were divided, in the Apostolic times, into two general classes: bishops or presbyters, and deacons. The ordinances instituted by our Lord for perpetual observance, and which were faithfully performed in the Apostolical churches, were two: Baptism and the Lord's Supper.

Such were the Apostolical churches. What are the essential characteristics of Baptist churches?

Do Baptist churches correspond with Apostolical churches in the first specification? They do most

perfectly. As the Apostolical churches depended for doctrine and for methods of organization upon Apostolical teaching, representing to them the mind of Christ, so Baptists make the Scriptures, and especially the Apostolical writings, given as they believe by Divine inspiration for the perpetual guidance of Christians, and interpreted by the aid of the Holy Spirit, their rule of faith and practice. As the New Testament churches were organized in accordance with Apostolical direction, so Baptists believe that churches for all time ought to be organized in accordance with Apostolical direction, and, where express direction is wanting, they feel and maintain that churches ought to proceed in accordance with the spirit of the New Testament precept and example.

Baptists may make innovations within certain limits, but these limits are very definitely fixed. There may be, in their view, development to meet the exigencies of the times and the circumstances in which a church may be placed; but such development must be strictly in a line with the New Testament precept and example. No fundamental principle of Apostolical Christianity and church order must be violated, however expedient such violation may, to human comprehension, appear.

Christ is the supreme head of the Church, the Lord of the consciences of all believers. His will is and must be the supreme rule for believers. Now Christ either has revealed and does reveal his will to be-

lievers, or not. Either the Scriptures set forth the will of Christ with regard to us, or not. If they do, then we have a firm foundation whereon to stand, and we ought to stand upon it. If not, we are left entirely to human caprice.

The church order laid down in the New Testament is exceedingly simple; but church order, Baptists hold, ought to be simple.

Some minor matters, of Apostolical example, that bear no necessary relation to what is fundamental in Christianity, Baptists may and do put aside.

Matters of practical expediency, which do not conflict with any fundamental principal of Apostolical Christianity, but can be clearly shown to be in harmony with such principles, Baptists wisely superadd.

But Baptists are and ought to be exceedingly careful and conservative with regard to any such changes. They recognize the fact that it is better to err on the side of conservatism than on the side of liberalism.

Let us illustrate. Baptists have, for the most part, abandoned the Love Feast, which was commonly observed in Apostolic times, in connection with the Lord's Supper, partly as a charitable arrangement for providing for destitute Christians, and partly as a means of Christian social intercourse. Love Feasts were not appointed by Christ, they were not enjoined by Apostolic precept, they are

rendered necessary by no fundamental law of Christianity. The fundamental ideas which it was designed to subserve—liberal provision for destitute Christians and fraternal intercourse among Christians—are of perpetual obligation, and these ends are at present better subserved in other ways.

On the other hand: The Apostolic churches had no costly structures in which to worship; had no musical instruments with which to accompany their singing of psalms; had nothing, probably, which corresponded entirely with our Sunday preaching services; had no regularly appointed Associations, Conventions, or Mission Boards; had nothing corresponding exactly with our Sunday-schools.

Yet no fundamental principle of Apostolical Christianity is violated by the building of costly structures for Christian worship, provided only that they are paid for; that their building does not conflict with other Christian duties, the caring for the poor, the dissemination of the truth at home and abroad, etc.; and that they do not foster in the members of such churches a spirit of self-sufficiency and pride, or deter the poor from the privileges of the sanctuary.

The use of musical instruments, in connection with Christian worship, violates no fundamental Christian principle, in so far as it does not tend more to sensuous gratification than to the intensifying of the religious aspirations.

The regular employment of the Lord's Day for special preaching services by an elder, one of whose chief functions is pulpit oratory, violates no fundamental principle of Apostolical Christianity, so far as it does not weaken the sense of responsibility in individual church members, so far as it does not foster the habit of attending church services largely for the merely intellectual gratification furnished by eloquent speaking, so far as it does not foster a sacerdotal spirit; and so far as it does prove itself to be a great element of power in winning souls to Christ and in promoting Christian intelligence and Christian development. The evils which might otherwise flow out of this practice are obviated to a great extent by the *social meetings* which are, in our judgment, *an elemental part of Christian church order.*

So also, in annual and other associations of churches no Apostolical principle is violated, so long as freedom of discussion is maintained, so long as they do not become practically mere means of getting registered the decisions of a few; and so long as they do promote Christian fellowship among the churches, knowledge in the individual churches of the religious needs and the efforts to supply these needs in the outside world, activity in the churches, (and of course in the individual members of the churches) in every good word and work.

Not only are such associations not contrary to the Apostolic spirit, but they are clearly in accordance with the Apostolic spirit.

The aim of Christianity, and hence the proper aim of every church, is the highest development of its members in spirituality and in Christian knowledge, and the extension of the knowledge of the truth to the greatest possible number of those that are without.

Whatever really favors this aim is sure to accord with the will of Christ and with the spirit of the Apostolic churches. Yet we may well be on our guard against incidental evils, such as those suggested above.

That Baptists insist upon regenerate church-membership has always been at the same time their glory and the occasion of their being persecuted and treated with contempt by other Christians. This principle, as it was the second fundamental principle in the Apostolical churches, so it is the second fundamental principle in Baptist churches. It was this, and not the rejection of infant baptism, that lay at the bottom of the Anabaptist movement in the sixteenth century. Zwingle was inclined to agree with Grebel, Manz and Hübmaier in their rejection of infant baptism, until, all at once, it dawned upon him that something lay behind the rejection of infant baptism in the minds of these earnest, godly men namely, a belief in the necessity of a church of the regenerate. So, to-day, a belief in the necessity of using all available means for the securing of regenerate church-membership is the most fundamental principle of Baptist churches.

From this New Testament principle, this principle which cannot be eliminated from Christian churches without great and constantly increasing harm, all other distinctive points of Baptist, as of Apostolical, church polity, naturally flow.

If saving belief in Christ is necessary to church-membership, then saving belief in Christ is pre-requisite to the validity of Baptism, an initiation into church-membership involving a profession of such saving belief. Hence, infant baptism was never thought of in the Apostolic age, and has been utterly abolished by the Baptists, who have made the Apostolic churches their model, the Apostolic spirit their guide.

Again, if all church-members are saints, regenerate, separate from the world, united with Christ, sons of God, then there can be no such thing as difference of rank or difference of privilege in churches of such constituency. All sacerdotalism thus falls to the ground. Whatever officers the church may have, they stand upon precisely the same footing as other members. Natural gifts may fit one above another for the performance of certain functions, but the performer is not elevated thereby, is put in no different relation to Christ, is simply doing his duty according to the ability that has been given him, just as the humblest Christian does his duty to the extent of his ability.

Again, as the Apostolic churches were independ-

ent, each of all other churches, and relied upon the teachings of the Apostles as embodying the revealed will of Christ, but interpreted such teachings each one for himself,—"each one being fully persuaded in his own mind," and acting according to such persuasion,—so Baptists believe that each individual church-member has the inalienable right to interpret the Scriptures for himself, with the light which his education, his reason, and the Holy Spirit give him, and to think and act according to the dictates of his own conscience.

This involves freedom of each individual in the congregation, and freedom of each congregation from any outside interference, whether of prelate, presbytery or State.

As the Apostolic churches scrupulously observed the two ordinances that Christ entrusted to them as matters of perpetual observance, so Baptists preserve these ordinances in spirit, in form, in subjects, to the best of their ability.

Baptists insist that the rite of baptism be performed by *baptism*, not by *rhantism*. Just as only believers were baptized in the Apostolic churches, and just as the ordinance is in its nature and design suitable only to believers, so Baptists maintain and practice to the best of their ability.

Just as, in matters of great importance, Apostolical churches sought the counsel of other Apostolical churches, and acted on such counsel freely when

received, so Baptist churches, as a matter of expediency, frequently consult with other Baptist churches, on important local matters and on matters affecting the cause of Christ in general.

Again, just as the Apostles, as representatives of Christian work in different regions, met at Jerusalem, in convention, to discuss questions of importance, so now Baptist churches appoint delegates to assemble from time to time, to discuss matters pertaining to the progress of Christ's cause; and just as this Apostolical convention appointed certain Apostles to a special work, so Baptist churches by their delegates form missionary societies for the more efficient carrying forward of the work of Christ at home and abroad.

III. Concluding Remarks.

Such are, in brief, the principles and the practices of Baptist churches, as held to theoretically by the great Baptist brotherhood. Most institutions with which men have to do are inferior to their ideals, especially if their ideals are exalted and Christlike.

Although Baptists claim to make absolute obedience to Christ their fundamental principle, how many Baptists give the lie to their profession by impure, selfish, unevangelical lives!

Although Baptists insist theoretically upon regenerate church-membership, how many Baptist churches tolerate, on account of financial and social

considerations, members that give abundant evidence of being members of Satan rather than members of Christ!

Although Baptists believe in the divine right of every individual Christian to interpret the Scriptures for himself, and to act freely according to the full persuasion of his own mind, how scantily is this freedom, as a general thing, accorded! Baptist churches have a standard of orthodoxy, partly written, partly traditional, the aim and effect whereof is in many cases to hamper the freedom of individual consciences. The amount of bigotry and intolerance to be found in Baptist churches is, when compared with the fundamental principles of Baptists, appalling!

Again, Baptist churches are theoretically democratical; but to how great an extent are they governed oligarchically! Elders and deacons are theoretically servants, ministers of the churches. How often, alas! do they insist upon "lording it over God's heritage."

Even with regard to the ordinances, which Baptist churches alone keep theoretically to the Apostolical norm, how much bigotry and Phariseeism often find place in Baptist churches! As forms appointed by Christ, these ordinances are important, but how sad it is to see large numbers of Baptist churches exalting them practically above the spiritual elements of Christianity!

We can show, as we believe, that every impor-

tant innovation upon the Apostolical church order is evil in its tendency, and has been historically evil in its results. We could show, for example, if time permitted, that the perversion of the idea of the nature of baptism into a magical rite, containing in itself a means of grace and securing remission of sins, led to the belief that without baptism there is no salvation.

This in turn, led to the introduction and the general adoption of infant baptism, and hence to the discontinuance of effort to limit church-membership to actual believers.

This practice, in time, greatly facilitated the union of Church and State, and the growth of hierarchy, with all the corruption inherent in State churches and hierarchical churches.

It is not denied that circumstances may, in certain cases, hinder a similar downward development, as a result of departure from New Testament principles; but such being the tendency, and such the historical facts, we cannot be too careful to avoid any departure from the principles of Apostolical Christianity, however slight it may appear in itself, and however expedient it may seem, on a given occasion, to make such a departure.

"The truth is immortal," wrote Dr. Balthazar Hübmaier, the great Baptist of the sixteenth century, on the title-pages of all his books. He thought he possessed, and he did possess, the truth. He

preached the truth, he lived the truth, he died heroically at the stake for the truth. The principles that he taught were too exalted for his age. He was hunted down by Protestant, and burned by Roman Catholic, Scribes and Pharisees. But these principles—the supreme lordship of Christ, the necessity of regenerate church-membership, the independence of the local church, absolute freedom of conscience, and freedom in manifesting religious thought and feeling in religious life and in church organization—have, in their marvellous extension and general recognition, justified abundantly the faith of this man of God.

It is never really expedient to sacrifice the truth. Let us teach the truth, let us live the truth, let us die for the truth, if need be; and our reward will not be wanting when we come to stand before Him who is the Author of Truth—nay, who is Himself the Truth.

THE GOSPEL MINISTRY.

BY J. M. STIFLER, D. D., PASTOR FIRST BAPTIST CHURCH, NEW HAVEN, CONN.

"This is a true saying, If a man desire the office of a bishop he desireth a good work." I. Timothy iii. 1.

There was good reason for the writing of the words of the text. The condition of things in the origin of the church evoked this emphatic utterance from the pen of inspiration. The gospel ministry, in any such form as we possess it to-day, was just begun. Apostles had been busy for years, but bishops and elders came later to the oversight of the churches. Their function had not attained to the dignity and honor that attend it to-day, nor that accrued to it long ago, when bishops were the masters of kings, and when popes claimed universal authority. When the text was written, the churches still existed which had emerged fresh and pure from the slums of heathenism, or the darkness of Judaism—emerged perfect and clean, like a diamond from the gutter. The "work of faith and labor of love" was abundant among them. They were self-contained, and had a holy self-sufficiency.

But while they abounded in good works, and were

"enriched to all bountifulness" "able also to admonish one another," they were not complete. They had not surveyed the whole round of good works. Hence Paul must write such words as in Philippians iv. 8: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute; if there be any virtue, and if there be any praise, think on these things." And since the office of the bishop came to them after they had already exercised the other functions of a church, it seems they questioned it. The members of the Apostolic churches, possessing as they did the holy spirit in a miraculous way, being able to edify one another, did not feel the need of a mere formal ministry. They could and did exist without it. They abounded in good works without it.

How long this pastorless condition of the churches prevailed cannot be ascertained. In some cases longer, in others not so long, in some perhaps not at all. But that it existed is certain. Only in Paul's returning missionary tours did he ordain elders in the churches called out by the labors of his first tour. Titus was sent, as we learn from the epistle to him, to ordain elders in churches that existed we know not how long before his mission to them.

And now this pastorless condition, in which the word of the Lord prevailed, is the very key to the

text. What need of an elder, or an eldership, in churches doing the work of the Lord? Is he who seeks such an office seeking a good work? Is not the service he intends supererogatory, a service already being performed by the more than half inspired membership?

Paul answers such suppositive questions in the words of the text. If a man desire the office of a bishop, even in churches as complete in themselves as these Apostolic ones, he desires a good work. The strength of the opposition to the office can be guessed in the emphatic little preface to the text: "It is a true saying." It calls on the church to hear, and though well able to minister to itself, to admit and honor the office. Let qualified men hear; and if, through doubt or humility, hesitating to enter this office, hesitate no longer. It is a good work. If any were disposed to despise the youthfulness of Timothy in his labors in this office, the words of the text would be a help to him, and a rebuke to them.

The text suggests four points, which are also clearly brought out in other Scriptures:

I. *First.* The state of things in which the gospel ministry arose.

II. *Second.* Some sort of induction into the office is implied.

III. *Third.* The place of female ministry in the work of the church is definitely set forth.

IV. *Fourth.* The question of different orders of ministry is looked at.

I. The text suggests the state of things in the midst of which the office of bishop had its birth. And an understanding of this original condition will shed light on the topic of gospel ministry. Before the office was known, the churches already existed. Their work and worship was complete. The churches arose not for the ministry, but the ministry for the churches. The churches had and have an existence independent of the office (we do not say of the need) of the bishop. The simple fact that the churches of Iconium, of Derbe, of Lystra and of Antioch existed for a time without elders (Acts xiv. 23), and without the presence of an Apostle (and the same seems to be true of the churches in Crete,—Titus i. 5), raises a number of questions: Who led the worship? Who administered the ordinances? Or were these duties omitted until the appointment of elders?

But in the membership of these churches, statedly meeting, admonishing and edifying one another (Heb. x. 24, 25) must have been men who perceived the headless state of affairs, perhaps often the lack of order (I. Cor. xiv. 23–40), men whose hearts longed to take the oversight, who desired the office of bishop. The Apostles, or Apostolic agents like Titus, travelling among the churches to ordain elders, would soon learn, on coming to each city, who such men were. The church already existing for some time would have learned to know them and would be able to say who had the qualifications for the bishopric

(Titus i. 6–9). Or if any church was too dull to know them, or felt complete in itself and quietly ignored their superior ministrations, it was instructed in this matter. For so we find Paul writing to the Thessalonians: "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." This passage is worthy of careful study. It was written a few months after they had been called from darkness to light. (Acts xvii. 1–9). Timothy had visited them once (I. Thess. iii. 1 and 9), but hurriedly, and in such a time of persecution that to ordain elders was impossible. This visit, too. was so shortly after their conversion that they would all be novices (I. Tim. iii. 6); and furthermore, if the elders had been formally inducted in their office, by an Apostle, or any Apostolic agent, before the epistle was written, whence the need of "beseeching" them now to "know" them? It would seem probable, then, that the elders were as yet without their appointment, but showing by their work their ultimate destination in the organization of the church. They were over them "in the Lord," to be over them in due time by formal appointment; a condition of things which the Thessalonian church did not understand, and hence were rejecting their coming elders' service in a way to disturb harmony. And so Paul must write this verse to the end that they may "be at peace among themselves."

This exhortation to know God's ministers is useful for all time, the present especially. The churches should recognize the men among them whom God has qualified to be overseers. Their divine credentials are in their hearts. See to it that they are not hindered by withholding the church's from their hands.

Such seems to have been the state of things in the churches at their origin—for a time without elders, not fully recognizing the need of them, and not certain that the office was divine. The words of the text were necessary. If in any church men were desiring the office of a bishop, that desire was not to be overlooked by the church, and the office was not to be considered unnecessary. Its work was good.

But whence came these men with holy aspirations for this as yet but half-acknowledged office? They were in the church, participating in all its privileges, its work, its trials, and yet they were something more than the standard church member. They promised something more. In the appointment of the Lord they were "over" the church. Saul, the first king of Israel, had the designation, and the anointing to his office in secret. Israel was not aware of it. Their lot cast subsequently was ultimately not theirs. The whole disposing of it was of the Lord. (Prov. xvi. 33.) The elders had a secret pre-appointment of the Lord. The Scriptures give abundant

answer to the question of their source. Eph. iv. 8–12 gives us their origin. When he ascended on high he gave gifts to men. These gifts were (and are) special, qualifying them for, and warranting them to seek, the office of the bishop. It was a gift not of nature, but of grace. For the gift is specifically connected with the ascension of Christ, and his triumph at the cross. And not alone of grace, but of special and distinguishing grace, so that they who received it could be recognized before hands had been laid on them, or before they had been formally admitted to their office.

Here, then, is light on what is familiarly termed the call to preach. If a man *desire*. The unconsciously held gift will stir up desire in the soul. Again, the words that the called, but as yet unrecognized, man utters in public or social worship, his prayers and his general bearing, will mark him, so that the wise and spiritual "know" him, and will perceive that already he is "over" them in the appointment of the Lord. The gift of special grace within will manifest itself without. Hence, for a man to assume this office without the special qualifications which constitute the call is an unholy intrusion like that in II. Chronicles xxvi. 16–21. And though the ministry may seem to be crowded, it is worthy to ask if we should not still pray the Lord of the harvest to send forth laborers. For it is those which he sends that do his work, and not such as run, no matter how

good they may be otherwise, without being divinely sent.

II. Some sort of induction into the bishopric is suggested.

The work and worship of the Apostolic churches was conducted for months, and doubtless in some cases for years, in a headless fashion. The extraordinary gifts of the Spirit qualified them for this, and the need of special ministry was not recognized at once. Furthermore it was not certain everywhere that it was right, else why the text? There are hints that when offered it was not accepted. A careful perusal of John's third epistle will show this. It was some order of gospel laborers of whom he says: "We ought to receive such," the same persons whom Diotrephes did not receive. The passage already quoted, I. Thess. v. 12, shows that one church at least was a little obtuse in the treatment of its elders. To the same church it was said: "Despise not prophesyings." And almost every epistle has some good word for the elders, as if their status was not wholly settled. But this must be carried in mind, that while to-day the elder or bishop, for the words are synonymous, is often not wanted on account of the deadness of the church, then he found no place from the very opposite state of the case—the churches were so alive they ministered to themselves.

Now, in such an atmosphere how was the man,

gifted by the ascended Lord and already exercising these gifts—how was he to be formally recognized as leader without some form? How was he to get his office, how his authority? Preach and rule to some extent, and govern he already did. But how is he to be known as *the* preacher and ruler in his particular church, where everybody else did the same. See I. Cor. xiv. 26, and mark the words "every one." It needed the strong hand of an Apostle to put him there. Hence Paul qualifies Timothy for this work, sends a Titus forth directly, and often attends to it himself. He writes to Titus: "For this cause left I thee in Crete that thou shouldst set in order the things that are wanting and ordain elders in every city as I had appointed thee." It needed a formal setting apart to put a man in the office in any other way in which he was not in it already. It needed the authority of an Apostle to convince the churches that he that desired the office was desiring a good work.

As to the details of that ordination, perhaps the Scriptures do not settle everything. But some—the vital ones, seem certain.

First. The special mission of Titus (see 1st chapter) did not convey the spiritual validity of the ordination. There is no hint in the prescription to him or to Timothy that the ordaining agents did more than to regulate, to direct, and perhaps to bring about the ordination of elders. Titus went to the

churches not to make bishops. God had already made them, and already they had been doing the work pertaining to the office, else how was it known who was "apt to teach." The gift of ordination pertained to the eldership. Hence it was said to Timothy: "Neglect not the gift that is in thee which was given thee by prophecy, with the laying on of the hands of the presbytery." It was the will of the Holy Ghost to invest him with the office of ruling and governing the church, and this will one of the prophets uttered at the time of laying on of hands. The verse in II. Tim. i. 6 does not conflict with this. Paul was present at the ordination (Acts xvi. 1–3) and doubtless laid on hands with the elders. The elders were appointed on Paul's return in his first missionary tour. The ordination of Timothy occurred on his second tour. But it must not be forgotten that this ordination of Timothy was something special, not strictly that of an elder; and yet the elders' hands designated him, just as the hands of the prophets and teachers who sent forth Barnabas and Saul.

And now that the eldership conveyed whatever of gift was conveyed, what was this but the church acting through its representatives, the church conveying the gift? A man desired the office of bishop, for God had qualified him for it, and the church through the eldership gave him that office. If there was no eldership as yet, a Titus goes forth to establish it.

Second. As already implied, it is evident that the bishops discharged duties pertaining to the office before that office was formally given to them. They had at first an unpaid and an unrecognized ministry. How else could it be known who was apt to teach? (I. Tim. iii. 2.) As Titus went from church to church in Crete, he would doubtless ask, as he came to each, Who among you has shown the qualifications for a bishop, "holding fast the faithful word as he hath been taught. * * * Able by sound doctrine both to exhort and convince the gainsayers?" (Titus i. 9.) Who is apt to teach? Such inquiry would be exactly equivalent to our examination, preliminary to ordination; and the fact that Paul enjoins that these qualities are to be looked for, recognizes both God's work in the making of the minister and Titus' incapacity to convey the grace to preach. Titus went not to prepare a ministry. He went to find one that had already evinced its preparation by its known and acknowledged works.

Third. It seems evident that hands would be laid on. Acts xiii. 1, 2, 3; I. Tim. iv. 14; I. Tim. v. 22.

The second of these Scriptures shows how Timothy was ordained himself. The third, if it refers to ordination, implies unmistakably that imposition of hands was already practiced in the setting apart of elders. Ellicott, against the authority of Chrysostom and Theodoret, denies its reference to ordination. But Alford shows, and what is still better, the

context shows, that it has no other. But it is a fact to be noted that nowhere in the Scriptures does an Apostle lay hands on an elder. If Titus did it there is absolutely no record of it, and this passage, which implies certainly that Timothy might do it, also implies that it was to be done along with others. "Be not partaker of other men's sins."

Fourth. It would then seem that the power of ordination resided in the churches. Their elders were all already among them, graciously given and qualified of God. They had already exhibited their aptness to teach and their fitness for the sacred office. Nothing was needed but to grant it to them. This was done by themselves under the direction of an Apostolic agent, to whom they pointed out their own men. Does any one suppose that Titus, or even Paul could have placed a man over an Apostolic church that shook its head. It must not be forgotten that churches felt themselves complete, possessed of an authority and dignity equivalent to that of an Apostle; so that Apostles themselves were tried by them. Rev. ii. 2. They were instructed to test prophets. I. John iv. 1. They hesitated not to question even Paul. 2 Cor. xi. 16; xiii. 3–6. They were plainly instructed in their almost divine dignity. (See I. Cor. vi. 2, 3; I. John ii. 27.) One can fancy with what righteous indignation they would have spurned the attempt to impose the minister of a modern church conference upon them. The Apostolic church car-

ried its vitals within itself. It contained the ministry, the ministry did not contain it.

Here, then, with the condition of the Apostolic churches before us, we can see both what was the need of and what essential to, ordination. And have we not just about that which belongs to the service as exhibited in the practice of Baptist churches? Two things would materially help in the ordinations of to-day: First, if it was seen just what the word means—a recognition and an appointment. And when they had ordained them elders.—Acts xiv. 23. "Who having appointed for them elders."—Hackett. The word "ordain" savors of Rome and of more modern ecclesiasticism. Secondly, if in seeking the evidences of a call we paid more attention to the qualifications accompanying it, "not a novice," "apt to teach," "sound doctrine," and all the rest that in the epistles to Titus and to Timothy is so explicit. That man's desire to be ordained, who has not exhibited these qualifications before his brethren, should not be hastily allowed, if at all.

III. The relation of female ministry is definitely set forth. If a *man* desire the office of a bishop. And the emphasis is not in the word, for in the original it is indefinite—any one—but most strikingly in the context, which goes on to give the bishop's qualifications entirely in the *masculine gender*. He must be the *husband* of one wife, having *his* children in subjection. There are no qualifications for a female

bishop anywhere. This is the more striking, when we remember that, a female deaconship being allowed, (Rom. xvi. 1, original), qualifications for the same office are given for females,—I. Tim. iii. 11—a passage wholly obscured by translating interpolations. "*Women in like manner* when engaged in the same office," is the way Ellicott puts it.

The New Testament knows no such office as a female pastorate, and in express terms forbids it. The work of teaching is pointedly limited to men. For see I. Cor. xiv. 34, and I. Tim. ii. 12: "I suffer not a woman to teach." But it may be inquired, do not such sweeping and general statements exclude women from the Sunday-school, condemn female missionaries to the heathen, and contradict the plain implications to the contrary in other Scriptures. For, said Peter in his quotation, Acts ii. 18, "And on my hand-maidens will I pour out in these days of my Spirit, and they shall prophesy," which always includes giving instruction. And did not Philip, the evangelist, have four daughters, "which did prophesy"? Acts xxi. 8, 9. Does not I. Cor. xi. 5, fairly imply that even in this very church where it was forbidden, Paul recognized a lawful prophesying on the part of women? To note three points will do much to reconcile the whole,—what is forbidden, and where and why. First, what: "I suffer not a woman to teach." The word "teach" is not general, else Philip's daughters had their gift in vain, the female Sunday-school

teacher is in error, and the foreign missionary sister is violating God's appointment, and Peter is going too far when he says of the hand-maidens: "They shall prophesy." The word is specific. "And they commanded them not to speak at all nor teach in the name of Jesus," Acts iv. 18, where it is contrasted with speaking. "Teaching and preaching the word, Acts xv. 35, where we have again an instructive contrast. In like manner in Rom. xiii. 6–8, the teaching is contrasted with prophecy, ministry, exhortation and ruling. To forbid teaching does not, in itself, forbid any of those works with which it stands here in contrast. Christ gave pastors and teachers. The two are linked together in Ephesians. And so in forbidding teaching, the pastorate is forbidden, nothing more. There are several parts of music for the female voice without singing bass. But in the office of teacher she is to be absolutely silent. If it is insisted that in Corinth it was said: "Let your women keep silence. It is not permitted unto them to speak," the second question is raised: where was it forbidden? *In the churches.* It is not forbidden in the informal meetings, as the Sunday-school, the prayer meeting. It is not forbidden one female to teach others. We do not see that anything but the pulpit is denied. For, third, what is the ground of the prohibition? And this will elucidate the whole matter. Teaching implies and includes superiority and authority. We have seen that the bishop, the

teacher, was set over the church as leader or ruler. We are told of the elder that "ruled" well. In some sense the bishop was made head of the church in which he ruled. Now if a woman were put in the place of the bishop, she would be head, leader, ruler of her own husband, a violation of the law, (I. Cor. xiv. 34; Gen. iii. 16), a violation of the order and intent of creation. I. Tim. ii. 13, 14. For this seems to be the one grand reason of the prohibition, that it makes woman the head of the man. It is this that makes it a shame for them to speak. But suppose the woman have no husband? She has a father, it may be, or some one who is head. And then, the prohibition gets force, too, not alone from the marital relation, but from the order of creation. Adam was first formed, then Eve. Man is ever to be first. The bishopric, that highest place of honor on earth, belongs to him alone.

IV. Does the office of bishop in the text have any similarity with the office bearing the same name in modern church building? None whatever. One bishop in modern episcopacy implies several churches. One New Testament church implies several bishops. The modern bishop implies a union of local churches under one name and government. The New Testament bishop belonged to his own local church, and the union of the churches of a state or country in one is unknown in Apostolic times. We have not the "church of Galatia," "the church of Judea," but the

"churches." Each one was separate, independent, having no bond of union in itself or beyond itself except the possession of a common experience in the membership of the redemptive power of Jesus, faith in whom was expressed and confessed by baptism. The churches existed for a time without officers. And now, when these come to be bestowed, bishops and deacons alone are given. The same authority which it took to introduce the elder would have been required to promote an officer over him. And if that authority was ever exercised, we have no record of it. Again, from the qualifications left us for church officers, we gather that there were but two orders, bishops and deacons. Where in the New Testament do we find the qualifications for a dean, or a presiding elder, for an arch-bishop or for a pope; where for a class-leader, or a circuit-rider? There are rules for just two officers, and to take those in Timothy referring to the bishop, and to apply them to any one else than the local preacher, ruling a single local body, is a palpable misuse of them. The New Testament knows but two officers for the church of which the bishop is head, but head of the local church only. And here he is over men, too, his equals in Christ. They do not call him master.

We find qualifications for but two officers. Incidentally those of an Apostle are mentioned, but in such a way as to show that the office was limited to

the cotemporaries of Jesus. Acts i. 21, 22. In the case of Paul, there was a miraculous manifestation of the risen Lord, nothing short of which could give another Apostle. Prophets and evangelists are mentioned, but are nowhere given any official connection with the church. They were only church members, having these special gifts, the prophets in more than one case being women, to whom the official relations of the eldership were denied.

It is trifling to attempt to break the force of this argument from the qualifications by saying that none are prescribed for church clerk, church treasurer or sexton. These are not church officers, or only so much so as the servants of the family,—necessary to it, numbered with it, but not having a vital relation.

But the Scriptures speak of both elders and bishops. They never contrast these words, never conjoin them. But they do distinctly identify them. The bishop is an elder, as Titus i. 5, compared with 7, or Acts xx. 17, compared with 28, distincly shows.

Finally, the Apostolic salutation, in the epistle to the Philippians, is instructive, both as to the organization of the church, and the relative dignity of the church and its officers. The address is as follows: "Paul * * to all the saints * * at Philippi with the bishops and deacons." He mentions *first* the saints, or church, secondly the bishops, and thirdly the deacons. The epistle was not among the earlier

ones, as that to the Thessalonians, but written when the church in Philippi was fully organized. On this passage Dean Alford, himself a Churchman, comments: "The simple juxtaposition of the officers with the members of the church, and indeed *their* being placed *after* these members, shows, as it still seems to me, against Ellicott, *in loc.*, the absence of hierarchical views such as those in the epistles of the Apostolic fathers." When, then, Paul wrote the text, he had one of the two officers of Christ's church in mind, an officer of the local body only, and possessed only of so much authority as gave him the front rank of his own brethren in Christ,—a simple, beautiful relation, like that of a father in his own family. And one of the marvellous features of the perversity of the human heart is, that while the spirit of Christ is simplifying human governments, lifting up the masses and limiting the rulers; while the Lord's prayer, "Our Father which art in heaven," is fostering and bringing on a universal brotherhood; in the church in some quarters the opposite tendency is at work, and all the machinery of tyranny exists. How strange that there is in the world a strong tendency toward that simple form of government which God loves, while in some religious realms the tendency is the contrary way!—the children of this world wiser than the children of light.

THE DIFFERENCE BETWEEN A BAPTIST CHURCH AND ALL OTHER CHURCHES.

BY THOMAS HENDERSON PRITCHARD, D.D., PRESIDENT OF WAKE FOREST COLLEGE, N. C.

"It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 1. 3.

"No religious denomination has a moral right to a separate existence unless it differs essentially from others. Ecclesiastical differences ought always to spring from profound doctrinal differences. To divide Christians, except for reasons of great import, is criminal schism. Sects are justifiable only for matters of conscience, growing out of clear Scriptural precept or inevitable logical inference. Human speculation, tradition, authority of pope, or council, or synod, or conference, or legislature, is no proper basis for an organization of Christians. Nothing short of the truth of revelation, the authoritative force of God's word, rising above mere prejudice, or passion, or caprice, can justify a distinct church organization."

We accept this luminous statement of an important truth, made by Dr. J. L. M. Curry in a recent premium

tract, and claim the right of a Baptist church to exist on the ground that it differs from all other churches in its constitution, membership, ordinances and doctrines, and that these differences are authorized by the Word of God. If other denominations, which hold to sprinkling and pouring as baptism, teach infant baptism, infant membership, and open communion, can justify themselves in maintaining a separate ecclesiastical organization, then much more can the Baptists, who differ from all in many essential and important points, vindicate their right to existence, and free themselves from the charge of bigotry, schism and intolerance. I propose to answer to-day the question, How do Baptists differ from other Christian denominations? I will first present a brief summary of our distinctive doctrines, as given by Hiscox in his Baptist Church Directory, p. 118, and then discuss the principles on which they are based:

"*First.*—As to *Baptism*, we believe that *immersion* or *dipping* is the only way of administering this ordinance as taught in the New Testament, and practiced by Christ and his Apostles, and the only way in which Christians can obey the command to be baptized. Consequently, the mode is essential to the ordinance, and nothing but immersion is baptism. Therefore, persons poured upon or sprinkled upon are not baptized at all."

"*Second.*—As to the *subjects for baptism*, we believe that the only suitable persons to receive this ordi-

nance are those who have exercised a saving faith in Christ, and are regenerated by the Holy Spirit. Consequently, unconscious *infants* ought not to be, and cannot be scripturally baptized, since they can neither exercise, nor profess that faith in Christ; and to baptize such is contrary to the teachings and practice of Christ and his Apostles, and most hurtful and injurious to the spiritual welfare of the children so baptized."

"*Third.*—As to the *subjects for church membership*, we believe that such persons only as are truly regenerated, and have been scripturally baptized on a profession of faith in Christ, can properly become members of a Christian church. Consequently, neither persons sprinkled, instead of being baptized, nor unconscious infants, nor unregenerated persons, are suitable to become members of a church. To receive the unregenerate to its fellowship would destroy the distinction between the Church and the world, and contradict the entire spirit and genius of the gospel."

"*Fourth.*—As to the *subjects for communion*, we believe that the Lord's Supper is to be partaken by members of the church alone, being such persons as are regenerated and baptized on a profession of their faith in Christ, and are walking in the faith and fellowship of the gospel. Consequently, neither unregenerate persons, nor unbaptized persons, though regenerate, nor persons walking disorderly and

contrary to the gospel, even though baptized, can properly be invited to partake of this ordinance. Therefore, Baptists do not invite sprinkled members of Pedobaptist churches to their communion, because such persons are not scripturally baptized; nor do they admit immersed members of Pedobaptist churches, because such persons are walking disorderly as the disciples of Christ, by holding membership in, and walking in fellowship with churches which receive sprinkling instead of baptism, thereby sanctioning and sustaining a perversion of Christ's ordinance and a disobedience to his commands. For the same reason, they decline to commune in Pedobaptist churches, as being contrary to good order."

"*Fifth.*—As to *church government*, we believe that each separate and individual church is entirely independent of all other churches, persons and bodies of men, either civil or ecclesiastical, and is to be governed by its own members alone, without aid or interference of any other person or persons whatever. Consequently, churches governed by popes, bishops, synods, presbyteries, conferences, or in any other way than by their own members directly and exclusively, are not constituted on the model of the primitive churches, nor governed according to the gospel rule."

"*Sixth.*—As to the scriptural *officers* of a church, we believe there are but two, viz: the pastor, called in the New Testament "bishop," or "overseer,"

"presbyter" or "elder," and deacons. Consequently, those churches which admit more than two officers or orders in the ministry, have departed from the gospel rule and the construction of the primitive church."

This plain statement of our principles shows clearly that there is a wide difference between a Baptist church and all other churches—a difference which affects, not a few unimportant points, but which enters into the very constitution of a gospel church, and which, from the very nature of the case, places the Baptists in opposition to all other professing Christians. The world, therefore, has a right to ask, By what authority do you array yourselves against all Christendom in maintaining these doctrines? The question is pertinent and reasonable, and I will endeavor to answer it. In the first place, I reply, that it is not because of sectarian bigotry. There is a spirit of sectarianism among us, as there is and must be among all denominations, so long as they maintain a separate existence; and a certain measure of this feeling is by no means to be condemned, though when carried to excess it is hurtful to Christian character. I am ready to grant, too, that the Baptists are under greater temptation than other Christians to cultivate the spirit of sectarianism unduly, by reason of the fact that they stand alone in maintaining their principles, and necessarily antagonize all other churches; but I am at the same

time very sure that I speak the truth, when I declare that we cherish as kindly and as Christianly a spirit towards other denominations as they do towards us, or as they do towards each other. I venture to assert that there is to-day as much, if not more, good feeling between myself and the pastors of the Pedobaptist churches of this city, and between this church and the churches they represent, as among themselves; and this notwithstanding we maintain close communion, while they enjoy the gracious influence of open communion, usually regarded as an unfailing source of union and good fellowship. It is, therefore, no want of Christian charity which makes us hold these doctrines. Nor is it because ought of earthly honor or earthly interest ever has or ever will accrue to us in holding this exclusive and independent position among the Christians of the world, for they that hold these doctrines must suffer persecution. Their maintenance in all ages past has cost untold sacrifices of treasure and of blood. History will prove that of all the people who have suffered for conscience sake the Baptists have been the victims of the most unremitting and relentless persecution. The first and the last martyrs who sealed their faith with their blood on British soil were Baptists; and it is even true now, that while many of their principles have fought their way to an honorable recognition among the best thinkers of the world, "this is still the sect everywhere spoken against," as in the days of the Apostles.

No, my brethren, it is not that we do not hold the members of other churches to be Christians; nor that we do not esteem them for their works of faith and labors of love; not that we do not heartily co-operate with them in many departments of Christian labor; not that we would not profoundly rejoice if we could all see eye to eye and face to face, and think and speak the same thing, and thus form a united army of "the sacramental hosts of God's elect"; but because we believe the great principle of respect for God's holy Word compels us to differ from those we love, and constrains us to maintain and vindicate what we regard as important and imperishable truth.

And this brings us to the great cardinal principle of all Baptist churches:

First.—The Sovereignty of God's Holy Word. We hold that the Bible is the supreme, the sufficient, the exclusive and absolute rule in all matters of religious faith and practice, and it is a rigid adherence to this principle which separates us from all other churches, Romish and Protestant, and constrains us to hold and propagate at all hazards, the doctrines which distinguish us as a people.

To quote authorities (and this I do freely, for my object in this discourse is usefulness, not originality), the great Dr. Francis Wayland says, in his Principles and Practices of the Baptists, page 85: "We propose to take as our guide in all matters of religious belief

and practice, the New Testament, the whole New Testament, and nothing but the New Testament. Whatever we find there we esteem as binding upon the conscience. What is not there is not binding. No matter by what reverence for antiquity, by what tradition, by what councils, by what consent of any branches of the church or of the whole church at any particular period, an opinion or practice may be sustained, if it be not sustained by the command of Christ or his Apostles, we value it only as an opinion or a precept of man, and we treat it accordingly. We disavow the authority of man to add to or take from the teachings of inspiration, as they are found in the New Testament. Hence, to a Baptist all appeals to the Fathers, or to antiquity, or to general practice in early centuries, or in later times, are irrelevant and frivolous. He looks for divine authority as his guide in all matters of religion, and if this be not produced, his answer is, "In vain do ye worship me, teaching for doctrines the commandments of men." The same sentiment is admirably put by Dr. Curry in the tract already referred to.

"Baptists differ fundamentally from Pedobaptists in practically adhering to the New Testament as the sufficient, the exclusive, and the absolute rule of faith and practice. The soul of Baptist churches is submission and conformity to the New Testament. Individual liberty is to be regulated by divine law. The end of revelation is the limit of moral and relig-

ious duty. Loyalty to Christ must in all things take precedence to personal inclination. The New Testament is not to be supplemented by tradition, nor the syllabi of popes, nor the decrees of councils or synods, nor by the acts of civil government, nor by motives of personal convenience, nor by parental constraint. No Christian can take as obligatory upon his conscience the belief or practice of any person, family or church, or nation, except as sustained by the Word of God." We know that other denominations claim that they, too, take the Bible as their only guide in all matters of religion. We do not question their sincerity, but at the same time we are obliged to regard them as having forsaken this great principle in respect to points cited as representing our distinctive tenets.

In maintaining these principles we feel that we are under the most sacred obligations to protest against the errors of Protestantism itself, and that God calls us to a responsibility and imposes upon us a dignity such as he put upon Luther, Calvin, and Knox, and other reformers of the sixteenth century.

II. Closely allied to this high doctrine of regard for God's holy Word as exalted to supreme authority, and indeed growing out of it, is another, very dear to Baptists, which is "the personality of all religious duties"—the individual responsibility of every man for the performance of his own duty. The Old Testament dealt with man in families and nations; the

language of the New Testament is, "every man must give account of himself unto God." Daniel Webster once remarked that "death brought every man to his individuality." So does the Christian religion. In the peformance of a religious duty there can be no sponsor or proxy. No one, however close his relationship, can answer for another.

Each human soul is responsible to God for the discharge of its own duty. Every one must repent for himself, believe for himself, and obey for himself. The faith and obedience of my parents or friends will not avail for me, and "compulsory or involuntary baptism is no more allowable than compulsory or involuntary taking of the Lord's Supper." If faith, prayer, obedience of any kind, is an individual duty, then baptism, which, in the Scripture is always joined with faith, is also an individual duty, and, therefore, the baptism of an unconscious, unbelieving infant is a violation of this principle, since it not only lacks the elements of personal faith and personal obedience, but robs the child, when it can believe, of the unspeakable privilege of personally obeying a command of Christ, as baptism is an ordinance to be administered but once. There are duties, very important religious duties, which parents owe to their children; they should not only feed, clothe and educate them, but bring them up in the nurture and admonition of the Lord, and by constant prayer and earnest effort seek to secure their salvation; but, as

the Scriptures do not require them to repent, believe and be regenerated for their children, and as, in the nature of the case, it is impossible for them to perform these personal acts for their offspring, so baptism, which is equally a personal act, cannot be performed by a parent for a child.

III. A legitimate deduction from this principle of the personality of religious duty gives us the sublime doctrine of *soul-liberty*—freedom to worship God according to the dictates of each man's conscience. If each human soul alone is responsible to God for the discharge of its duty, then no human authority has a right to come between that soul and its God, and therefore, all interference with the faith and practice of man in matters of religion, whether that interference be from human government, parental authority, or religious teachers, under the name of priests, pastors, or what-not, is a violation of the sacred rights of conscience, and not to be tolerated. Many think this doctrine of religious liberty the outgrowth of modern Christianity—a development not so much of the Gospel as of experience and enlarged Christian liberality. So far as civil governments are concerned it is certainly a new doctrine, for Judge Story says, "In the code of laws established by the Baptists in Rhode Island we read, for the first time since Christianity ascended the throne of the Cæsars, the declaration that conscience should be free, and men should not be pun-

ished for worshipping God in the way they are persuaded he requires." But in religion it is not a new doctrine. The New Testament plainly lays down the principle that while taxes and tributes belong to human governments, conscience and souls belong to God alone; and this doctrine the Baptists have always steadily maintained. As Chevalier Bunsen, for twelve years the esteemed ambassador of Prussia at the Court of England, and a Lutheran, declares, "the principles and polity of the Baptist church will not allow it to persecute;" while the great American historian, George Bancroft, has said, "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." For seventeen hundred years the Baptists stood alone in the world as the advocates of religious liberty. Papists and Protestants, Lutherans and Calvinists, Episcopalians and Presbyterians, all repudiated this doctrine as the dreadful dogma of the despised and persecuted Ana-Baptists. But while all hierarchs and State religions have sought to destroy this principle, it has never been extinct. Handed down from generation to generation; entertained, sometimes for ages in succession, only by those who were cursed as heretics; driven from country to country by the cruel hand of persecution—its history all gory with the blood of the saints, it is vital in every part, and has been preserved by a gracious Providence, and will live on to bless the world "till the last syllable of recorded time."

IV. The twin brother of religious liberty—offspring of the same cradle—is another principle ever held sacred by the Baptists: the right of private judgment in interpreting God's Word. If the Bible is our supreme and exclusive rule of duty, and if each individual is personally accountable for the discharge of that duty, then it follows, as a logical necessity, that every man has a right to read and interpret the Bible for himself. "The Baptists have always held that the Bible was given by God, not to a priesthood, to be by them diluted, compounded and adulterated, and then retailed by the penny-worth to the people, but on the contrary, that the whole revelation in all its abundance of blessings, with all its solemn warnings and its exceeding great and precious promises, is a communication from God to every individual of the human race. It is given to the minister in no higher, better or different sense than it is given to every one who reads it. Every one to whom it comes is bound to study it for himself and govern his life by it.

"The wisdom of Omniscience has tasked itself to render this communication plain, so that he that runs may read, and that the way-faring man, though a fool, need not err therein. The Holy Spirit, moreover, has been sent to assist every one who will, with an humble and devout heart, seek to understand it. With such a revelation and such spiritual aid, every man is required to determine for himself

what is the will of God. He has, therefore, no excuse for disobedience. He cannot plead before God that he could not know His will. He cannot excuse himself on the ground that his minister deceived him. The revelation was made to the man himself, and the means were provided for his understanding it. Every one of us must give an account for himself unto God."

This extract I have quoted at length from Wayland's "Principles and Practices of the Baptists," page 132, for two reasons—first, because the idea is admirably presented, and also because, as the opinion of one of our great representative men, it carries with it more weight than any utterance of my own.

Having thus stated our doctrines, and the principles on which they are founded, I propose to present, in closing, several conclusions which seem to me to be legitimately derived from the principles discussed.

First.—The Christian religion is the religion of a book. That book is its supreme law, and contains all we know or need to know of that religion. Whatever precept, doctrine or ordinance is found in that book has authority to bind men's consciences in matters of religion. Whatever is not in that book is only of human origin and is not binding upon men's hearts and consciences; therefore, we stand upon a foundation of solid rock when we take that book as our

only rule of faith and practice. We are often asked what is the creed, confession of faith, or standard authority of the Baptist churches? To this question we have but one reply: "The New Testament is our rule of faith and practice; we have no creed, confession of faith, book of discipline, book of common prayer or book of church law but this." If other denominations reply to this answer—"We, too, take the Bible for our guide, but we have also authorized confessions, creeds and formularies, which have been prepared by our wisest men and adopted by our highest ecclesiastical tribunals, and to a greater or less degree all our members subscribe to and are governed by them. Indeed we see not how we could preserve our unity and protect ourselves from serious errors and divisions, if we had not some authorized standards;"—to all this we reply, that we cannot recognize the authority of any earthly tribunal, and the nature of our polity forbids the adoption of any such standards. Every church, therefore, when it expresses its own belief, expresses simply the faith of its own members. We believe in the perfect independence of every church of Christ. If several churches understand the Scriptures in the same way, and adopt the same confession of faith, then they simply say thereby that they understand God's Word as teaching the same truths, and they adopt them because they believe they accord with the Holy Scriptures, and not because any tribunal

other than themselves has given such interpretation to the Scriptures.

The authority is still in the Scriptures; and we repeat with emphasis, that we believe the Scriptures are a revelation, not to popes, or bishops, or presbyters, or pastors, or to councils, synods, assemblies, or conferences, but to each individual man, to be read and interpreted by himself and for his own guidance. And, strange as it may seem to others,—several Pedobaptist churches have expressed their surprise to me at the fact—we have never felt the need of authorized standards and confessions of faith to preserve our unity and secure us from division and heresy. The truth is, there does not now, nor ever did exist, a denomination of Christians, which has for so long a period, and with such entire unanimity, held the same doctrines as the Baptists. It is a most extraordinary fact that the confessions of faith put forth by the Baptists in the days of Henry VIII., who began to reign in 1509, and later, in the times of Cromwell and Charles II., are almost identical with those now generally entertained by Baptist churches. Authorized standards, enforced with pains and penalties of the most fearful kind, have not secured uniformity of faith to the Church of Rome, nor protected this great hierarchy from heresy and schism. Nor have the Episcopalians, the Lutherans, the Presbyterians, or the Methodist churches been more fortunate in this particular; while the Baptists have at

the same time preserved their liberty and enjoyed the blessing of harmony. And why should it not be so? If the Bible is given to every man to be read and understood for himself, why should we be surprised that the greatest amount of unity attainable among men has been produced by a resort, not to human standards, which are fallible, but to the infallible Word of God, which we know is true, and which affords the most solid basis of unity to be found among men?

The second remark I wish you to note is that the reliance upon the pure Word of God has not only been the means of preserving us from divisions, but it has preserved us from error as well, and reserved to us a purer faith than that of any other people under heaven. Do any object to the assertion of such high claims on our part, because we have numbered among our members not many of the great and learned of this world? We reply by saying that, doubtless, we owe our singularly pure faith to the fact that we have not had such guides to follow. As another has well said, "Our fathers for the most part, were plain and unlearned men. They had no learned authorities to lead them astray. They mingled in no aristocratic circles whose overwhelming public sentiment might crush the first buddings of earnest and honest inquiry. As little children they took up the Bible, supposing it to mean just what it said, and willing to practice just what it

taught. Having nowhere else to look, they looked up in humility to the Holy Spirit to teach them the meaning of the Word of God, and they were not disappointed. It was thus that they arrived at truth which escaped the learned and the intellectually mighty."

Finally, brethren, consider the exhortation of the Apostle that you should earnestly contend for the faith, once for all, delivered to the saints. The principles we have here discussed constitute our peculiar inheritance as a people. In my judgment, they bring with them a dignity, and involve a responsibility, such as God bestows upon no other denomination of Christians. These principles are the hope of the world. They constitute the impregnable foundation whereon all forms of religious error, whether Papal or Protestant, Pagan or Scientific, can be encountered and overcome. Let us hold them with a tenacity, esteem them with a reverence, and circulate them with an energy and enterprise such as never distinguished the Propagandists of Rome, in the days of their greatest prosperity. To do this, we must understand these principles and appreciate their unspeakable importance. The great German, Krummacher, said some years ago to Dr. Sears, "*You Baptists have a future.*"

May the God of all truth keep us true to these great and glorious doctrines, and give us grace that we may ever be faithful to the honorable trusts com-

mitted to our charge. Let us be careful, however, always and everywhere, that we contend for those principles in the proper spirit. The truth we must speak, the whole truth, and nothing but the truth, but it *should be spoken in love.* We have no right to discharge one duty by violating another in the spirit in which we do it. As for myself, I have never been able to see why a man should cease to be a Christian gentleman because he was a Baptist, or cease to love Christians of other denominations because we differ from them. Of these three, *faith*, *hope* and *charity*, the greatest, God says, is CHARITY.

THE MULTIPLICITY OF DENOMINATIONS AN EVIL.

BY REV. J. B. GAMBRELL, CLINTON, MISS.

"They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." JER. vi. 14.

Taking these words as suggestive, I shall proceed directly to the discussion of a matter which has long appeared to my mind to be of grave concern to all Christian people. It requires no argument to convince Bible-readers that the first churches had a common faith, as they had also a common Lord and a common baptism.

At the beginning there was unity in belief and practice. This is clear upon the face of the inspired records, and it is equally clear that it was the will of our Lord that this happy state of things should continue. A caution was given against those who caused divisions contrary to the doctrines of Christ. Our Saviour prayed for the unity of his disciples.

The whole tenor of the New Testament scriptures strongly indicates unity. But in the course of time changes came. Instead of visible bodies known as the churches of Christ, all holding the same doctrines and practicing the same things, there are hundreds

of schismatic bodies, each with its special doctrines and peculiar forms of worship. The heresy of schism is not only acquiesced in by great multitudes of professing Christians, but it has been elevated into a doctrine and boldly proclaimed from many a pulpit. The present state of things is extolled as tending mightily to the conversion of the world. This is the popular view, and I am aware that to take a strong stand against it will bring upon me the charge of bigotry, narrowness, etc. Nevertheless I have stern convictions upon the subject, and taking all risks I shall write on the question as the Lord helps me.

"*The Multiplicity of Denominations an Evil*" is what I shall attempt to show. Taking the text as a guide I shall notice—

I. The injury inflicted upon the cause of Christ by the multiplicity of denominations.

II. The pleas for divisions, insufficient, unreasonable and unscriptural.

III. The impossibility of a settled peace under existing circumstances.

I. Under this head let us in the first place look at the mangled form of truth. The Scriptures present a perfect body of divinity, grand but simple. It was constructed and rounded out under the master hand of Deity. It is perfect. And more, it is exactly suited to the wants of our race. It needs no emendations nor reconstructions. And to realize the

most perfect unity it is only necessary that all men humbly accept the simple system of truth revealed in the Scriptures. This has not been done. From very early times down through all the ages a process of adding to and taking from has been going on. Hence the various denominations of to-day. This is historically true, beyond dispute. The Romish hierarchy is the slow growth of centuries, mainly the work of *men's* hands. Other sects around us have a kindred history, as might be shown did time and occasion allow. They all have some truth. Let us thank God for that! Yes and I will thank God that even in the Romish system there is truth, saving truth. The foundation rock is there in the doctrine of the divinity of Jesus which Catholics hold. It is fearfully overlaid by tradition and superstition, but it is there, and again I thank God! I will add that it is my hope and belief that in Rome even and all her Protestant branches, there are many of God's own elect people. But while all these sects hold truth, they do not hold all the truth, and they maintain much that is not truth. Thus the Divine system of truth has been mangled. Will any one say there is no harm in all this. He would be a daring man who would do so. A traveler, writing from Rome, laments that the petty nobility of that city irreverently tear down the magnificent old temples and take the stones to mix with other material in the construction of their private residences. And just so have men

done with God's grand temple of truth. This can not be right. Such a procedure is attended by the most serious consequences and deserves the gravest censure. It is a work in which we will have no part and to which we will give no sanction.

But let us pass to notice that these divisions obstruct the course of truth. I accord to ministers of other denominations—many of them—the sincerest desire to forward the cause of our common Saviour. This is done with the utmost pleasure, and it detracts nothing from what I am about to say. These good men are hindered by the errors of their own systems. There have been Christ-loving, soul-loving preachers in the Romish church, who sought earnestly to bring the truth savingly near the hearts of the people. But their congregations were wrapped about with the grave-clothes of ritualism. They fought bravely, but the sword of truth was encased in a lifeless formalism, and could not cut its way to the heart. All error is a hindrance, as all truth is a help. It is painful to see good men struggling with their own errors. Take the English church: it has much precious truth in its creed, but this is neutralized in large measure by much error. It is so everywhere. Even our Presbyterian brethren, with a doctrinal base all of pure granite, are embarrassed by their views of infant baptism and other kindred doctrines. A man who is bound to maintain that baptism is the seal of the covenant can not so power-

fully enforce the doctrine of salvation wholly by the sovereign grace of God.

And more: whatever tends to hinder the free preaching of all truth in due proportion, must be an evil. The multiplicity of denominations has this tendency. In many places it is very unpopular to preach upon certain doctrines concerning which the sects are not agreed. Although clearly in the Bible, they are put under ban by a misguided public sentiment, lest the preaching of them should give offense. Many a man, too weak to stand against the prevalent sentiment, yields. The temptation to be silent is great, and the voice of truth is smothered. Men, who have been set for the defense of the gospel, speak with bated breath, because there are those before them who would take it as a personal unkindness, and an attack on their denomination, if the whole truth should be spoken plainly. Many a man who sees clearly that salvation must be entirely by grace, will not tell dying sinners so in unmistakable terms, because of the Arminian element in his congregation. There is a nervousness in pew and pulpit which is not favorable to the advance of scriptural views. Why! in many places certain denominations have pre-empted the ground, and it is held improper to go there and preach as the Scriptures most clearly teach.

Again: downright opposition to the truth is another evil growing out of the multiplicity of denom-

inations. Truth is exclusive. It will form no alliance with error; nor will it agree to a truce with heresy. From this inherent disposition of truth it follows that often it must be crushed to make room for that which is not the truth. It is no part of my plan to discuss baptism in this article, but I will allude to the baptismal controversy for an illustration of the truth of the statement just made. It is no more than just to say, that if ever *any* question ought to be regarded as settled beyond doubt, it is that which now so much disturbs the world. By every proof, immersion is the act which Christ and his Apostles both taught and practiced. Yet in how many ways is this divine institution attacked? Every theory is invented which tends to subvert it. Ridicule and even the charge of indecency are employed to destroy this institution of the gospel and make room for innovations.

Other truths have fared no better. How much the cause of Christ has been impeded by such opposition to his truth no one can know. I do not mean to say that men have wantonly opposed the truth, but only that they have been under the influence of a strong denominational bias, and so have done what they otherwise would not have done. The evil effects, however, are the same.

I have said that the existence of conflicting sects prevents the free preaching of the truth. Look at the other side of the question. The multiplicity of

denominations greatly promotes the preaching of heresy. Men will propagate the creed of their church, and that, too, without taking any great pains, as a rule, to find out whether the creed has the sanction of the Scripture. Now, no one can fail to know that where there are so many differences there is no little heresy. Things differing from each other can not be equal to the same thing. All are not right; all can not be right. There are, beyond dispute, grave heresies abroad, and these heresies are the life of the sects. Take from Rome her "Infallibility dogma," her "Baptismal Regeneration," etc., and she would be Rome no more. And so, if what is unscriptural were taken from *all*, there would be a great deal accomplished toward unity. But with what energy do preachers uphold the inventions of men. How earnestly, even bitterly, do men contend for denominational peculiarities unknown to Apostolic times, and how blind are many to all reason. I suppose, if I say that a full half of all the preaching done in the world is in support of denominational dogmas for which there is no scriptural warrant, you would hardly doubt it.

Let us reflect for a few moments upon the difficulties thrown in the way of the ungodly by the multiplicity of denominations, each with its peculiar teachings. Many a time I have gone to an ungodly man to urge him to seek Christ, and have been met with something like this. "I hear so many different

things, that I don't know which is right. Sometimes I think they are all wrong, and that my chance is about as good as any." The world is confused, and no wonder it is. Not long ago I was assisting in a protracted meeting. There was a young man attending the meeting, who seemed to be under deep concern for his soul. We tried to point him directly to Christ for salvation. Others advised him to join their church, telling him that he would be more likely to be converted in that way. Others still urged him to be baptized right away, assuring him that in this act of obedience his sins would be washed away. There were still others who told him of the power of the church to do what was needful for him. The poor man, confused, went back to the world, and is now utterly hardened. This is only one case of thousands.

Now, just for a little time think how the path of obedience is blocked up before the feet of young converts by denominational influences. A person gives his heart to Jesus, and wishes at once to obey his dear Lord and Saviour. In the Scriptures the path of duty is very plain, but he is not sent to the Bible to learn his duty. He is told to go with his family, or to consult his convenience, or he is urged by one to do *this*, and by another to do *that*. Confusion is spread around him. Maybe he goes to his Bible and reads the simple law of Jesus touching baptism, the first public Christian act. He sees his

duty; but he is not let alone to perform it. If he cannot be argued out of his conception of the meaning of the command, he may be persuaded that he need not obey it, seeing that it is not essential. If he is a minor, or if the subject is a daughter or a wife, sterner measures may be employed. This is no fancy picture.

I must just mention here that, under the influence of sectarian zeal, the Word of God is trampled under foot of men, and the authority of the Highest set at naught. In proof of this, I need only refer to the hundreds who readily confess that they believe immersion to be of divine origin, but who, nevertheless, refuse to leave their denomination to obey Christ. Are there not some such among my readers? I must call your attention to another point which, to my mind, is important. By the injection of error into the religious world, we are called upon to repel it. There are some men among us who seem greatly to enjoy this business. They are properly called "heresy hunters," and, so far as appearances go, they would be extremely miserable if the whole world were to come suddenly right. As for preaching Christ simply, they seem not to have been called to do that. The denominational wars have given us a race of theological pugilists from whom we may well pray in the language of the prayer-book, "Good Lord, deliver us." But, after all, error must be met! Straightforward, peace-loving men are often com-

pelled to leave a work they love better, to repel the attacks of error upon the citadel of truth. The necessity is thrust upon us, and often we must leave off building the walls to repel the enemy. Thus time and effort are lost, and, what is still more serious, often an unholy spirit is fostered. I verily believe the low state of religion in many places is to be attributed to denominational wars, which have been warmer and longer, perhaps, than was necessary.

In the next place, I must briefly call your attention to the untold waste caused by the multiplicity of denominations. Take almost any village of a thousand inhabitants, and you will see from five to six churches. These have generally, with much inconvenience, built houses of worship, and are maintaining a sickly existence. As many ministers, as churches, address handsful of people, for which they receive a mere pittance. The strength of these bodies, in many cases, is wasted in strife among themselves, instead of being directed unitedly upon *the ungodly* in the community.

Now, I ask, in all reason, what is the use of this waste? Let us suppose that instead of all these churches, there was one, with one house and one minister, preaching the truth, all the truth, and nothing but the truth, and that all the people of God were united in every good word and work. How much better it would be for that community. And then, think of those other men going out to preach

the same truth to the destitute. On this plan, how quickly could the gospel be sent to every community on the face of the earth!

This is an intensely practical point. It is a matter that ought to lie with ponderous weight upon the conscience of the Christian public. The present state of things is wrong, radically wrong.

The last point that I will mention under this head is the promotion of infidelity by the multiplicity of denominations. Our Saviour prayed that his disciples might be one, even as he and his Father are one, that the world might believe that his Father had sent him. There is a powerful force in unity to strengthen faith; there is a powerful force in division to weaken faith. The prayer of Christ teaches this truth, and reason and observation confirm it. Not all the avowed infidels in the world can inflict so deadly a wound upon the faith of the age as Christians and professed Christians are doing by their open divisions. Their diverse teachings, open strife, petty jealousies, palpable denials of the doctrines of Christ, and the changes which they take to themselves the liberty of making in the divine order of things, act disastrously upon the highest interests of the world. We have but glanced at the evils growing out of a multiplicity of denominations. Time would fail us to enumerate all of them, or to adequately discuss them. But let us pass on to notice that:—

II. *The pleas for division are insufficient, unreasonable and unscriptural.* There are many such pleas. Only a few of the more prominent can be mentioned here.

"There is variety in all the works of God, and it is reasonable that there should be variety in religion." This is very specious. If God had not prescribed a religion, I would agree that endless variety might be right. As it is, there is no serious objection to variety in the mere circumstances of worship. If my Episcopal friend wishes to preach in a gown and surplice, I will not deny him the pleasure, though it is not at all to my taste. That is a circumstantial matter, and differences concerning it amount to nothing important. But when my friend teaches "baptismal regeneration," etc., then we must part, for the point is vital. Yet we cannot hold different views on that question without sin on one side or the other. If baptismal regeneration be the truth of God, clearly we all ought to accept and teach it. If, as I believe with all my heart, there is no such thing taught in the Scriptures, then my friend in the surplice is very wrong to palm off such a notion upon the world. There is no room for variety, if we all keep to the truth on the question. Now, this reasoning applies to every doctrine of the Bible. If God had meant that there should be different churches, with different creeds, he would have made different revelations to suit. As he has revealed but one Lord, one faith, one baptism, and one system of

doctrines throughout, it is clear that he meant there should be unity in all these matters.

"People cannot all believe alike, and therefore we must not expect them to do so." Is there any natural difficulty in the way of any one's believing what God has revealed for our acceptance? Let those who are willing to risk it tell the Judge in the last day that they could not believe what he taught them. There is no valid excuse for not accepting the truth, and God will have none. We may be sure of that.

"It is wise to have different denominations, so that all may be suited." This plea proceeds upon the notion that people are to be pleased in religion. The idea is radically wrong. It reverses things. It is *our* duty to please God by an humble and willing obedience to the truth. The Almighty has not undertaken to suit the world. Besides, if this plea be well founded, we have need of still other denominations, for there are many people yet unsuited. Such excuses will not heal the hurt inflicted upon the cause of Christ.

"All the denominations are branches of the church, and right, each in its own way." Is this true? is the first important inquiry. We have all heard much of the branches of the church. Where is the proof that the church has branches differing one from the other? Looking into the New Testament, we find many churches, but they were of the same faith and order. In vain do we search the sacred records for

a trace of these divergent and antagonistic branches. Has the church really branched? Whence come the denominations of the present time? History informs us. If I say that they are branches of the Romish apostacy, I speak only an historical truth. Let no one say that I am uncharitable. I must speak the truth. That may humble, but should not offend. Is it not known to every one that John Calvin led out the Presbyterian branch, Martin Luther the Lutheran branch, and Henry VIII. the Anglican branch? Methodism is a branch of the last named.

Is Rome the true church of Christ? No Baptists and but few Protestants think so. Rather, she is the scarlet-robed persecutor of Christ's Church. If Rome be not the real church, then are not these denominations branches of the true church; for they are the offshoots of that body, and, as the celebrated Methodist minister, Dr. Bond, aptly said, "The hues of Romanism are inlaid throughout all Protestantism." So much in vindication of the truth, as touching the branch theory which satisfies and misleads the consciences of many.

Upon the last part of this plea, I wish to say that *no* one exactly believes it. It sounds broad and charitable to hear men say, "all are right, each in his own way." But people frequently say more than they mean. In this case, they say more than they can mean. The mind of a sane man is not constructed to believe that "yes" and "no," with reference to

the same thing, can both be true. We cannot believe both sides of a contradiction. When my brother, down the street, preaches up infant baptism and I preach it down, every one knows that somebody is wrong. It is idle to say that each one is right in his own way. There is but one *right way*, and that is the Scriptural way. If he affirms that the Scriptures teach such a doctrine, and I deny it, one of us has the misfortune to be wrong. When our Calvinistic brethren preach up the doctrines of grace, and our Arminian brethren preach them down, somebody is point-blank wrong. And just so it is with every point of disagreement. With all the charity which characterizes our brethren of other persuasions, I have always noticed that they do not think as much of our doctrines as they do of their own. This is very natural, I will admit; but, at least, if we are all right, each in his way, they should not inveigh against what we hold to be the truth. I have a decided impression that if any or all of them could succeed equal to their wishes, the Baptist branch would soon be no more; we would be converted to other views. As for myself — and I am persuaded I speak the honest sentiments of my brethren — I would be glad to see the whole world converted to Baptist views. I cannot say that a man is right, and straightway seek to change him. The *all-right* theory is clearly all-wrong.

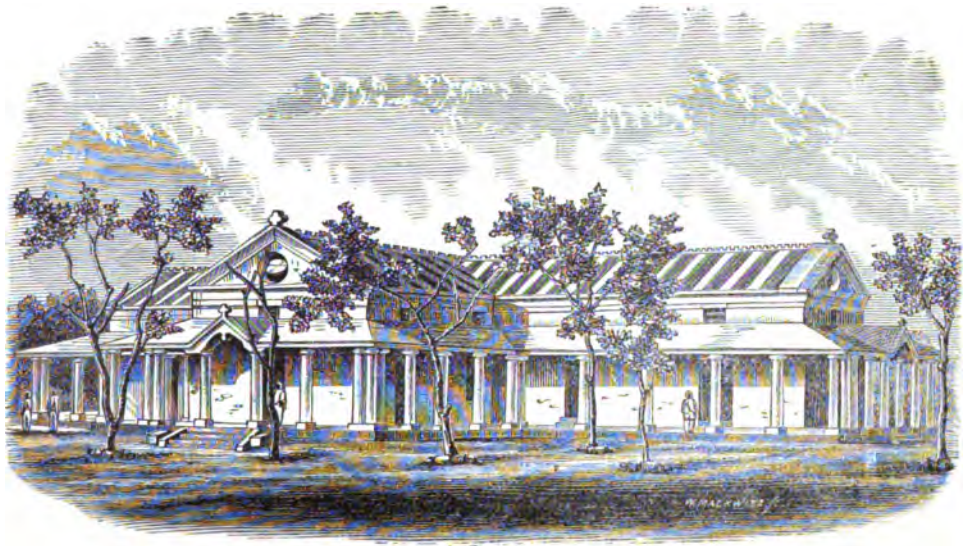
I must come now to the last division of the subject, and speedily to a close.

III. *The impossibility of a settled peace under existing circumstances.* We hear the cry, "Peace, peace!" "when there is no peace," and there can be none till truth is triumphant. Error is a disturbing element, and those who have foisted innovations upon the Christian system are responsible for disturbing the peace of Israel. Those who maintain these errors are also responsible. The responsibility lies altogether with those who have forsaken the old paths. To earnestly defend the faith once delivered to the saints, is a high Christian duty. As matters now stand, there can be no peace; we will not hold our peace; we dare not do it. Sprung directly from Christ and his holy Apostles, and descended through a long line of martyrs, Baptists have a duty to perform, in vindicating the old faith, which they must not shirk. Our obligations to Christ and a proper regard for the highest interest of the race alike urge us to stand fast by the old landmarks of gospel faith. We have no terms of compromise to offer, and there are none we can accept. Our orders have been received from the Captain of our salvation; it only remains for us to obey them, and insist, to the last, that others do the same. Just as long as men preach baptismal regeneration, we will preach against it. If men will insist on an unregenerate church-membership, we are bound to oppose them. We will not even agree to the substitution of sprinkling or pouring for gospel baptism. Nor will we take infants instead of

believers as proper subjects for baptism. And just as sternly will we oppose the inversion of the ordinances, putting communion before baptism, though this would please many people whom, in other matters, we would gladly accommodate. I trust that we know well the difference between servants and Master, and that, being servants, we will make it our chief concern to obey. We will have no personal feelings in our advocacy of the truth, but in love we will speak the truth fully, plainly, constantly, till, under God, it prevails over the world.

It is related that there was great commotion and anxiety in the Romish Council which passed the Infallibility dogma. Many of the more prudent bishops feared the rupture of the church by such a bold measure. After the famous dogma was passed, surrounded by an excited crowd of prelates, Archbishop (now Cardinal) Manning, of England, holding the paper aloft in his hand, said, "Let all the world go to bits, and we will reconstruct it on this paper." The religious world is going to bits. Gradually, but surely, Protestantism is growing out of its Romish wrappings. Infant baptism is not now believed in as it once was. Right views of both the design and act of baptism prevail more and more. Even Rome cannot now hold the masses in her grasp as she has done in the past. The age is one of unrest. The means of communicating knowledge are constantly multiplying. Men are everywhere coming into a larger inheritance of per-

sonal liberty and responsibility. Truly, the old world of thought and faith is going to bits, and, under God, Baptists are called upon to reconstruct it, not around an infallible (?) man, but upon the infallible Word of God, which endureth forever. The very times admonish us to stand fast in the old ways, and to give to the simple truth of Jesus, which makes men free indeed, a consistent, earnest, and life-long advocacy. And may the God of all grace, the God of peace, give us evermore the help of his Spirit, and, through the truth, hasten the day when all lovers of Jesus shall see eye to eye and speak the same things. Amen.



TELUGU BAPTIST MISSION CHAPEL, AT ONGOLE, INDIA.

MISSIONS, THE SPIRIT OF CHRISTIANITY.

BY REV. J. B. HARTWELL, D. D., SAN FRANCISCO, CALIFORNIA. [1]

"For this purpose the Son of God was manifested, that he might destroy the works of the devil."—I. John iii. 8.

From the time that the angels who fell left their first estate, from the time that the first faint thought of self-exaltation cast its blighting shadows across the unsullied heart of the Son of the Morning, there has been going on in the universe a struggle between good and evil, between truth and falsehood, between holiness and sin, between God and Satan.

That there is a personal devil, and that he has set himself to mar, and has miserably marred, the fairest works of God; that, in his hellish antagonism against all holiness, and everything that exalts and honors God, he has, by wily and malignant deception, succeeded in alienating our race from holiness and from God, are truths so plainly taught in the Bible and manifested in the world around us, that only the willfully blind can fail to perceive them.

[1] Twenty-one years Missionary to China, of the Foreign Missionary Board of the Southern Baptist Convention; now Missionary of the Home Mission Board of the Southern Baptist Convention to the Chinese in California.

Deceiving our first mother, and through her overcoming our federal head, Satan corrupted the very fountain of human life, and from that time he has found the human heart, in every country and every age, an easy prey to his artifices. Artfully concealing his purpose and his agency from his victims, with an angelic wisdom and foresight, he has led man on from sin to sin, from one degree of depravity to another, till the race now wraps itself in iniquity as a garment; aye, luxuriates like a carrion worm, in its native corruption and filth. Availing himself of his superior wisdom and ability, and of man's weakness; perverting even the noblest and most heavenly sentiments of the human heart, he has, to the utmost of his power, subordinated to his own antagonism against God and truth, every thing, good and bad, in man, who has allowed himself to be led willingly captive. Like a roaring lion, he has gone forth to destroy. Like a cheat, he has deceived the nations. He has attacked the mind, the heart, the body. He has corrupted the languages, the tastes, the customs, the faith of all the nations. Perverting man's tendency to religion, which is innate, he has led him into idolatry. Jeroboam, the son of Nebat, when he had led the ten tribes to revolt against the house of David, the rightful sovereigns of Israel, lest their love of religion, taking them to Jerusalem and to the sanctuary of Jehovah, that glorious temple that Solomon had built, should

restore the people to their rightful Lord, set up golden calves in Bethel and in Dan, and proclaimed these the gods of Israel; and by satisfying thus, with a pretense and a lie, the religious tendency of the people, he kept them away from the true God, and from their lawful sovereign. And no name has come down to posterity stained with a blacker infamy than attaches to Jeroboam, the son of Nebat, who caused Israel to sin.

Just this, on a far grander scale, Satan has done. Having led the world into sin and alienated man from God, lest his inborn tendency to worship should lead him back to God, he has perverted this heavenly gift, and made it the grand means of separation between God and the human soul, by instituting IDOLATRY. Walk with me in China, and I will show you gods by the way-side, gods at the bridges, gods of the fields and gods of the cities, gods of the courts, and gods of the kitchen, gods of the sea, and gods of the streams, gods of wealth, and gods of disease. Listen to the languages of the nations, and you find superstition and devil-worship ingrained into them, and unconsciously breathed by the youngest child who has learned to speak. The forms of conception, the habits of life, the foundations of society, are built upon superstition and religious error. Go with me to ancient Greece and Rome, to Africa, and the islands of the sea, and I will show you as religious worship, orgies

involving the violation of every moral sense, every sense of decency and virtue. Custom, *custom* makes right; and Satan's shrewdness is nowhere more exercised than in the institution among all people of *customs*, involving immorality and degrading crime. Who but Satan could have instituted the custom of Ancestral worship, appealing to some of the tenderest and noblest sentiments of the human heart, by which the Chinese have been enslaved for thousands of years? Who but Satan could have instituted foot-binding, which in China, for scores of centuries, has crippled, and almost annihilated for all good, nearly one-sixth of the human race? Satan understood too well the power and influence of woman as a strategic force, to allow her to escape his observation and special care. Hence the customs involving female degradation that prevail everywhere, except where the pure gospel of Jesus Christ has shed its light and influence. The natural delicate tenderness, the strong tendency to purity and goodness, the tenacity to truth and virtue, that characterize uncorrupted women; the tender mother-love, the almost unbounded mother-influence, are all checked or perverted by the arch-fiend, by female degradation and ignorance. The moral sense of the ancient Greeks and Romans must have revolted at the horrid lewd rites involved in their religious worship. Yet Satan had made custom sanction them, and thereby the horror was modified, and the devil continued to be worshipped.

But when, revolting at the absurdities of heathenism, the human mind demanded something better, Satan was equal to the occasion, and *Mohammedanism* arose, which, for eleven hundred years, has blighted with its curse many of the fairest lands of Asia, Africa and Europe.

And Satan ventures on holier ground. He enters the arena of truth, and, by its perversion, establishes man in his opposition to God. *Judaism*, at first the earthly embodiment of the truth of God, has been perverted to opposition to God's own truth; and now, the descendants of "the friend of God," to whom pertained the promises and the sanctuary, and by whom, as pertained to the flesh, the Christ came, are the inveterate and irreconcilable enemies of the truth, to which their own existence as a scattered, peeled, despised, yet separate and distinct people, bears the strongest testimony. Christ came to his own, and his own received him not, but cried, "Away with him, his blood be upon us and upon our children." And till to-day they know not his saving grace; but, calling themselves the people of God, and believing that they are serving God, they are marshalled in Satan's army, and direct all their mighty energies against God's plan for destroying the works of the devil.

Would God Satan had stopped here! God-defiant, he has entered the very holy of holies, and, in the Church of Jesus Christ, has raised up *Antichrist*,

which, veiled in the garb of the very Bride of Christ, but in heart charged with the venoms of the pit, has gone forth his chosen emissary to deceive the nations. O Rome, Rome, Rome! what hast thou done? From every land where thou hast held thy sway comes the wail of superstition, ignorance and blood—energy stifled, mind enslaved, heart poisoned, truth crushed, vice rampant, God defied, Satan enthroned.

But the mind of man will not, cannot remain always bound by the absurd superstitions and slavish subserviency of Rome; and, breaking loose from its shackles, it rushes, led still by the arch-deceiver, into the mazes of *infidelity*. Like the pendulum, from the one extreme of credulity, giving up soul and body to the *dictum* of the priest, the mind swings to the other extreme of infidelity. And here the enemy avails himself of every agency. Education, incipient science, the art of printing, the telegraph, literature, are all perverted to his service and to opposition to truth, to holiness and to God.

On the other hand, however, the Bible teaches, with equal plainness, that Jesus Christ was sent into the world to overcome all this evil. *For this purpose was the* Son of God manifested, that he might destroy the works of the devil.

In this struggle between good and evil, between God and Satan, the Bible represents all created intelligences as interested; and especially in the

work of reconciliation that Christ is effecting, are their intensest feelings and sympathies elicited. Paul speaks of himself and his fellow-apostles as appointed unto death, and as a theatre, a spectacle to the world, to angels and to men; representing the world, the angels and men as gazing with intensest concern, as if upon one of the gladiatorial shows, in which persons appointed to death were set to struggle in mortal combat with wild beasts.

The angels are interested. They desire to look into this mystery. From the time of their creation they had been wont to bow in adoration before the Son of God. Now they behold a mystery involving his humiliation, his ignominy, his suffering, his death. It staggers them, and they desire to look into the mystery. They are all ministering spirits sent forth to minister to them who shall be the heirs of salvation. And they seem anxious to take part in the conflict. Right gladly they visited the saints under the Old Testament dispensation and under the New. Right gladly they ministered to the Saviour in the hour of his extremity in Gethsemane.

So, too, the saints are concerned. When it was permitted to Moses and Elijah to visit the Saviour at the time of his transfiguration on the mount, the only theme that could claim their conversation in that precious hour was the sacrifice that he should accomplish at Jerusalem.

And God also himself is intent upon the struggle,

and upon the manifestation of his glory which is to result therefrom. Paul says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men know what is the fellowship of the mystery which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ to the intent that now, unto the principalities and powers in heavenly places might be known *by the church* the manifold wisdom of God, according to his eternal purpose which he purposed in Christ Jesus our Lord"—(Eph. iii. 8–11)—*i. e.*, unto Paul was granted the privilege of preaching among the heathen, and of letting all men know the fellowship of the mystery which had been hid in God from the beginning, but was now revealed through his holy Apostles; *viz.*, the mystery of God's purpose in creation; that he had created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God; that he had made the world expressly that, through his redeemed here, he might manifest to all the intelligences of the universe such glories in his character and workings, as, in all eternity, there had been no opportunity of exhibiting before.

With God this has become, if I may so speak, the grand theme, the *supreme thought*. The great themes of the Bible, its stupendous truths, are Man's Apos-

tacy and God's Redemption. The old Testament history was evidently written with an eye expressly to these doctrines. They constitute the burden of the prophets, they give all their music, all their sweetness to the Psalms, and the New Testament is but a final and authoritative reiteration of the same doctrines.

The central figure of Christianity is Christ. Around him cluster all its glories, in him centre all its joys, all its affections, all its hopes. He is the great sun of the Christian system, around which revolve its doctrines, its principles, its ordinances, its theories, its promises, its threats. He is the great source whence emanate all the Christian inspiration, all its light, its warmth, its vivifying power.

And Christianity is the central system of God's universe. As the suns of God's numerous systems are supposed to revolve about a common centre, towards which they gravitate, so about Christ and Christianity revolve, and towards Christ and Christianity gravitate God's purposes, his providences, his works, his glories and his affections. Here is his peculiar joy, here his highest glory. Man has sinned, but Christ has redeemed him. Satan has corrupted man, but Christ purifies him, and makes him meet for companionship with angels and with God. Man has degraded himself to hell, but Christ exalts him to heaven.

The essence of Christianity in the individual soul

is likeness to Christ, union with Christ. The key-note of the Christian life and character is fellowship and sympathy with Christ. *The Christian's fellowship with Christ in this life and the life to come was the object of the death of Christ.* "Our Lord Jesus Christ died for us, that whether we wake or sleep, we should live together with him." I. Thess. v. 10. Our Lord Jesus does long for the companionship and fellowship of his people. He did when he was on the earth. From among the multitude of his disciples he chose a dozen men *that they might be with him.* One object of our Saviour in selecting the Twelve doubtless was that, by their being constantly associated with him, witnessing his miracles, listening to his instructions, and imbibing his spirit, they might be the better prepared, after his removal from the earth, to build up and establish his kingdom in the world. But one object, also, was that they might be with him. And accordingly we find that, during his public ministry, only on those occasions when, though he was God, he felt it necessary to withdraw from all human companionship, and spend a season in communion with his Father in heaven, did he separate himself from his chosen disciples. When he was about to go away from the earth, his heart seems to have yearned over those disciples. "I go," he says, "but I will not leave you comfortless. I go to prepare a place *for you*, and if I go and prepare a place for you, I will come again and take you to myself, that where I am

there ye may be also." Again, he says to them, "Because I live ye shall live also," as though there was a necessity in the fact of the Saviour's living that his discliples should live also; as though life would not be life for Christ unless his disciples, too, should live. And, then, in that last prayer to his Father, recorded in the seventeenth chapter of John, he says, "Father, I will that they whom thou hast given me be with me where I am;" as though heaven would not be heaven to Christ unless his disciples were there to share its glories with him. Strange! Incomprehensible! It almost seems as if the Lord Jesus were stooping to that which is unworthy of him as God, that he should long for the companionship and fellowship of such poor, miserable creatures as ourselves. And yet we are taught as plainly as language can express it, that the Lord Jesus longed for this, and so longed for it as to be willing to die to attain it.

The fellowship with Christ here spoken of, is to be *begun in this life.* The Christian is not to wait till he passes beyond the river to the other shore, to live with Jesus. It is "whether we wake or sleep," *i. e.*, whether we live or die, whether here or in the spirit land, that we are to live with Christ.

There *is* such a thing as the Christian's living along with Jesus here in this life. Our Saviour, before he left the world, promised his disciples that he and his Father would come and take up their abode in the

hearts of his people. Aye, there is more, even a *conscious* presence of the Lord Jesus. He promised that he would manifest himself to his own as he would not manifest himself to the world. He lets the Christian know of his presence and his love. I remember to have read somewhere of a man who was to spend the night in the same room with Bengel, the author of the Gnomon. Bengel was a holy man, and the Christian felt it would be a privilege to witness his devotions. He watched him, saying to himself: "Now, I shall see Bengel pray." But when the hour grew late, the old man, weary, closed his books and laid aside his papers, and, lifting his eyes to heaven, said; "O blessed Saviour, the same old relation between thee and me continues," and quietly laid himself down to sleep. It was not necessary for the old man, worn as he was with his day's labors, to go through with even the form of prayer. There was a fixed, established relation between him and his Saviour, Bengel loved Jesus, and Jesus knew it; Jesus loved Bengel, and Bengel knew it; and it was only necessary for him to say to his Redeemer: "Blessed Saviour, the same old relation between thee and me continues," and in perfect confidence he could lay himself down to rest. The afflicted Christian sometimes attains this same spirit of confidence, union and harmony with the Divine will. Oft repeated and long continued suffering has brought him into a state of acquiescence in the Divine will

and purposes, and he feels, "Whatever God wills, I will; whether for joy or for sorrow, for comfort or for pain, for life or for death." And it is the Christian's privilege always to live in this state of harmony with God and companionship with God. And if his privilege, then his duty.

But how can two walk together except they be agreed? Two men, all whose tastes, affections, purposes, aims, hopes are diverse, cannot walk together in love. Every subject that arises for discussion involves a dispute. There is a jar, a discord. They do not think alike, feel alike, act alike; and before they can walk and live together in peace, they must come to have some common character, some common principles, some common interests, aims, purposes, affections. Now, if our Lord Jesus Christ died for us that we should live with him, it follows, necessarily, that he died for us that we might be united with him in sympathy, in character, and in desire.

If space permitted, it would be pleasant and profitable here to study the character of Jesus Christ, and to dwell upon some of those features in his character in regard to which we must be like him if we would live with him. Mark his humility. Though God, and knowing himself to be God, he yet moved an humble man among humble men. When reviled, he reviled not again; when rebuked, he threatened not, but meekly, gently, lovingly bore all. Go to Jesus Christ and learn how to live humbly before God, humbly

among men. Note, too, his diligence. Whatever his surroundings, in the crowded city, or in the solitude of the desert, always ready to work. Having left the multitude on one occasion, expressly to seek a little rest for himself and his disciples, the multitude hearing of his whereabouts and following him, he was not too weary to come forth and preach to them. And when, journeying through Samaria, he sat wearied at noon upon the curbing of the well near the city of Sychar, while his disciples went into the city to buy food, there came a woman of Samaria to draw water, Jesus was not too weary to talk to her of the water of life, nor to preach two whole days to the Samaritans concerning the kingdom of God. Go, reader, to Jesus Christ and learn how to labor. Contemplate his tenderness and sympathy,—always touched with the woes of the distressed. Go to Jesus Christ and learn how to succor the needy and the suffering. And there is a fellowship of suffering, too, which it is the church's privilege to share. Note, also, the spirit of confidence in his Father which characterized the Christ, saying in his last moments on the cross, "Father, into thy hands I commit my spirit." Go to Jesus Christ and learn how to die. But space does not allow a consideration of these points. Let it be clearly fixed in the mind, however, as a point in our argument, that the Lord Jesus Christ died for us, to the end that we should be united with him in character, in sympathy, and in desire.

The fellowship with Christ which is thus begun here is *to continue in the life to come.* Whether we wake or sleep, we are to live with him.

To the Christian there are not two lives. There is only one life here and hereafter. There are those who teach that the soul sleeps with the body from death till the resurrection; but the Bible knows nothing of any such doctrine. Had Paul believed that for him to die would be to lie down and sleep, would he ever have been in a strait betwixt two, not knowing what to desire—to depart and be with Christ, which, he said, would be far better, or to continue in the flesh for the benefit of the church? Ah, no! That man loved Christ too much. He would rather have lived and labored, sacrificed and suffered if need be, for the advancement of the Redeemer's kingdom on the earth, than to have laid down to sleep. Paul knew that for him to die was to go into the more immediate, visible presence of the Lord Jesus than was possible even for him while he lived in the flesh. He longed to go. For him, to live was Christ; to die, gain. I was at the death-bed of a holy man once (a Presbyterian Missionary in China), and as he drew near to his earthly end he lifted up his eyes and said to us: "I see things that you cannot see, I know things that you cannot know. Death? Is this death? *There is* NO DEATH. It is just one living right straight on—just the expanding of temporal life into eternal life." And there is the

true idea of the Christian's death: "Just living right straight on." There is no stop at death, no cessation of existence, of consciousness, or of identity. It is a heathenish idea that at death we change into something or somebody else. We carry with us our consciousness, our identity, our memory, our character, our fellowship, and our love, just so far as these are pure and holy and in accord with the Divine will. When I go across the ocean to China I do not cease to be myself. I am there, as it were, in a new world, surrounded by people whose appearance, dress, language, tastes, habits, characters, are all different from what I have been accustomed to in America. But I am myself. My character, my aims, my hopes, my purposes, my fellowships, my loves, are unchanged. I do not change because I have crossed the water. And just so when I cross the little river of death. I shall be *myself*. I shall carry my character with me into the other world. If a tree fall toward the north or toward the south, in the place where a tree falleth, there it shall be. He that is holy shall be holy still, and he that is filthy shall be filthy still. The man who loves the world, who loves self, who loves sin here, will love self and sin over there, and the man who loves purity, and holiness, and God and Heaven here, will love purity, holiness, God and Heaven over there. Death will work no such change in any one, as that from being a lover of sin, of Satan and of the world, he will turn and begin to love holiness and God.

I shall carry, also, with me my fellowhips and loves, so far as these are pure and holy. I know and love my friends in Jesus Christ here—I shall know and love them on the other shore. Why not? I shall be myself, and they will be themselves. We shall know what we are, and what we were, and why we are what we are. Punish a child without letting him know the ground of the punishment, and it ceases to be punishment—it is cruelty. So, take away from the rewards of the other world a knowledge of the grounds thereof, and they cease to be rewards. We shall carry our memories unimpaired into the future life. When the rich man lifted up his eyes in torment and saw Lazarus afar off in Abraham's bosom, and begged that he might be sent to cool his tongue with a little water, Abraham, said to him: "Son, remember." Shall the damned in hell remember and the saints in heaven forget? Never! We shall remember our struggles, our labors, our sacrifices, our temptations, our sins. We shall remember and love each other there. It will not be wrong to love some more than others. Christ did so when on earth. The Twelve were dearer to him than the multitude, the Three nearer than the rest of the Twelve, and one is specially designated as the disciple whom Jesus loved. Those of us who have lived long on earth have come to feel that we have as many and as tender ties in the other world as in this, and one of the sweetest anticipations of the future life is the hope of reunion with our loved and lost.

And we shall carry with us our fellowship with Christ. For this he died, that whether we wake or sleep, live or die, we should live with him. In heaven every desire, every emotion that finds expression in the Saviour's breast, will find an echo in the breasts of his saints; every cord that vibrates in the Saviour's bosom will find a cord vibrating in unison in the bosoms of his own. Otherwise heaven will be no heaven. What of joy or comfort is there to the sin-loving man of the world in the company of the devout men of the earth while they talk of joy in the Holy Ghost? To him there is no joy. He would prefer to be among those of his own character and passions. So a soul in heaven not in sympathy with Christ would find heaven a hell. His presence would mar the harmony of heaven, and ruin it, which God can never allow. Dr. McCosh somewhere uses an illustration like this: Here is a clock. It is a beautiful piece of machinery. Every wheel, and every cog in every wheel moves in perfect harmony with every other, and with the grand design of the maker. There is beauty, there is symmetry, there is accuracy. But mark! Every time the hand reaches a certain point on the dial, there is a jar. The clock-maker searches to find the cause. One cog on one wheel is out of position, out of harmony with the purpose of the maker. He may ply his nippers and twist it, or he may ply his file and rasp it. He will bring it into position and harmony if it will be brought. Otherwise he will destroy it. He cannot

allow his whole machine to be ruined for the sake of one miserable cog. So with God. The universe is God's grand machine, which he has built for a grand and glorious purpose. We are cogs in that machine. If we are in harmony with the rest of the machine, and with the purposes of the great Maker, all is well; if not, he will destroy us. God cannot help it. He cannot allow his universe to be ruined for the sake of a miserable sinner. God must destroy the sinner just because he is out of harmony and sympathy with himself.

The heavenly bodies move, each in its appointed orbit. There is beauty, there is symmetry, there is accord, there is silence. The attractions and counter-attractions balance each other, and all move in harmony with each other and with the purpose of the Maker. But let one of those orbs leave its orbit, however little, and the longer it strays, the further it strays. The equipoise is destroyed. The orb must be brought back, or, darting hither and yon through the heavens without law, God must destroy it. So with us. While we are in sympathy and harmony and coöperation with the Divine will and purpose, all is well; but, out of sympathy with God, all must perish.

Now, if it be true that sympathy with Christ here is necessary to our sympathy and life with him hereafter, it behooves us to ask: Is there any one thing upon which Christ has set his heart supremely? If

so, in that we must sympathize. We look into the Bible and there learn that the one grand, absorbing, and, if I may so speak, consuming thought with the Christ is the saving of the souls of men all over this world. It was this that brought him from heaven, that carried him through all the scenes of his humiliation and suffering on earth, that took him to the cross and the grave. For this he lived, for this he labored, for this he sacrificed, for this he died, for this he arose again, and for this he now lives and pleads—aye, reigns in heaven.

All things were made by and for the Christ. For him the heavens were created, and all the angelic host; for him the orbs of light and beauty that roll in grandeur above us, the planets with all their inhabitants, if they have them. But upon none of these has the Son of God set his affections supremely. The angels sinned, but no provision was made for their redemption, and to-day they await in chains the day of the revelation of God's wrath. But on this little planet of ours God seems to have centred his love in a peculiar manner. Here is to be the scene of his triumph over evil. The redeemed of the earth are called the "*glory of Christ.*" In them he finds his glory above every other glory. Through them God is to manifest such glories in his own character as in all eternity there has been no similar opportunity of exhibiting. For this purpose he made the worlds. He created all things by Jesus Christ, to

the end that now unto the principalities and powers in heavenly places might be known, *by the church*, the manifold wisdom of God.

To the accomplishment of his purposes in Jesus Christ God has subordinated every other purpose, every power, and every agency in the universe. Because Jesus Christ has suffered, God also hath highly exalted him, and given him THE NAME that is above every other name, that at the name of JEHOVAH JESUS every knee should bow, of things in heaven (angels), of things on earth (men), and of things under the earth (devils and damned spirits). Everything in heaven, earth and hell shall conspire to accomplish the work of Christ, which is the saving of men, and thereby the destroying of the works of the devil. If there be power in God Almighty to make Jesus Christ triumph, he will triumph.

And sympathy with Christ in this work of saving the souls of men everywhere is just the missionary spirit. It is inconceivable that a man should love Jesus and not love that which Jesus loves, not labor for that for which Jesus labors, sacrifice for that for which Jesus sacrificed, and die, if need be, for that for which Jesus died. Sympathy with Christ is the essence of Christianity, and is identical with the Spirit of Missions.

BAPTISTS AND MISSIONS.

BY REV. A. H. BURLINGHAM, D. D., NEW YORK.

We use the term Foreign Missions, as embracing modern efforts to evangelize heathen nations. And we view the relation of the Baptist denomination to this movement, in only a few particulars.

In tracing the connection of Baptists with the *origin* of Foreign Missions, we must, of necessity, traverse familiar ground. The names of Carey, Fuller, Ryland, Hall, Sutcliff, Morris and Pearce, are household words to those who have read the history of the rise of Missions in England. As early as 1784, at an associational meeting at Nottingham, by the suggestion of these and other Baptist ministers, a resolution was passed, recommending a Monthly Concert of Prayer, for "*the spread of the gospel to the most distant parts of the habitable globe.*" This was the origin of the Missionary Concert, and was an unpurposed prophecy of the formation of the Baptist Foreign Missionary Society. This resolution was carried out for several years of the incipient period of this missionary movement. But these good men did not apprehend the silent meaning and drift of their prayers. The

thought that they were making way towards forming a Missionary Society did not dawn upon them. It was three years after this, that John Ryland, Sen., rebuked William Carey, who, at a ministers' meeting at Northampton, timidly asked: "Have the churches of Christ done all they ought to have done for heathen nations?" The words of rebuke are standard, and show how little good men may comprehend the greatness and purpose of Christ's redemption: "Young man, sit down; when God pleases to convert the heathen world, he will do it without your help or mine either." The effect of this severe attack was to quicken and strengthen Mr. Carey's convictions with regard to the duty of Christians towards the heathen. Four years after this, the ministers' meeting was held at Clipstone, and here Carey pressed the subject of establishing a mission. But all that was done was to request him to publish a pamphlet upon the subject. The next year, 1792, May 30th, the Association was again held at Nottingham. Here Mr. Carey preached his memorable sermon from Isa. liv. 2, 3, making two points: "*Expect great things from God; attempt great things for God.*" Dr. John Ryland, Jun., says of this sermon: "If all the people had lifted up their voice and wept, as the children of Israel did at Bochim, I should not have wondered at the effect; it would only have seemed proportionate to the cause, so clearly did he prove the criminality of our supineness in the cause of God."

But still they hesitated to move forward. When about to part, and do nothing, Mr. Carey, unable to hold himself longer, said to Mr. Fuller, most beseechingly, "And are you, after all, going again to do nothing?" This brought a decision. A resolution was passed, "That a plan be prepared, against the next ministers' meeting, at Kettering, *for forming a Baptist Society for propagating the Gospel among the heathen.*"

When the meeting occurred, Oct. 2d, 1792, the Baptist Missionary Society was formed, and a subscription made of £13. 2. 6. This Society was said by friends in other denominations to have been "as disinterested in design, and as strenuous in execution, as any that the Christian world ever did or ever will employ, for the illumination and conversion of idolaters; and surpassing, beyond comparison, all of former missions, and all other undertakings in the grand article of translating the Bible into the languages of the heathen." "Former missions," in this quotation, must refer to the efforts of the Roman Catholic Church, of the Moravians, of Danish Christians, and of the Wesleyan Methodists, to plant missions. But up to the period of the formation of the Baptist Missionary Society of England, no organization existed for the purpose of sending the Gospel to the heathen, unless we must recognize as such the old "Society for the propagation of the Gospel in Foreign Parts," an institution mostly

sustained by governmental patronage, and confined in its operations to the British Colonies. This Society had its origin in 1701, and received its charter from William III. Its object was "to provide for the ministrations of the Church of England in the British Colonies, and to propagate the Gospel among native inhabitants of those countries." This institution has done and is still doing great good, yet in its inception it was not so widely missionary in its spirit and purpose as are modern societies. It contemplated no broader range than British arms and rule marked out. But William Carey saw the whole race in ruin, and saw in the Gospel the only remedy. Into his sweeping vision came mankind, regardless of nationality, and much less of British confines.

The Society whose founding he inspired, covered by its reach and purpose all benighted lands. Carey was raised up for this work. Dr. Ryland says of him: "As to the immediate origin of a Baptist Mission, I believe God himself infused into the mind of Carey that solicitude for the salvation of the heathen, which cannot be fairly traced to any other source."

Carey was moved toward the heathen by studying "*Cook's Voyages Round the World.*" It is well known that while at work on his shoe-bench, having rudely-constructed maps conveniently arranged, he studied the geography of these heathen countries,

and was educating himself in this respect, as well as by his pursuit of linguistic studies, for the sphere which God was calling him to fill. He was the first missionary of the Society whose formation, under Divine guidance, he forced upon the Baptist denomination in England. His own brethren were timid. He was ridiculed by others as a fanatic, and was satirized as the "consecrated cobbler" by Sydney Smith in the *Edinburgh Review*. He was opposed by his wife in his missionary longings, and encountered barriers to his embarkation from the East India Company; but, nerved by irrepressible conviction, and encouraged by Divine sanction—as he thought—he pushed his way on, and reached the place where God *sent* him; not Otaheite, where he *intended* to go, but India. He was willing to be thus turned in his plans. A committee of the Society had determined his destination. This committee meeting was held in Andrew Fuller's study, at Kettering. It was at this meeting that Mr. Fuller said: "There is a gold mine in India, but it seems almost as deep as the centre of the earth; who will venture to explore it?" Mr. Carey listened, and said: "I will go down, but remember, you must hold the rope." Those present solemnly engaged to do so, nor while they lived would they desert him.

Carey embarked for India, June 13th, 1793, and for forty years worked for the salvation of the heathen,

becoming—from a rustic youth plying the humble trade of shoemaker and advancing at length into a village schoolmaster and pastor, but poorly paid and limitedly known in all of these vocations—as noted a man, in learning, in philology, in science, in philosophy, as India could boast; and as to benevolence, as some one has said, "deserving a place by the side of Clarkson and Wilberforce."

The founding of the Baptist Mission at Serampore by Carey, and prosecuted by him and his coadjutors, Messrs. Marshman and Ward, for so long a time, have vital relation to the enlistment of the Baptists of the United States in the work of Foreign Missions. The wants, the success, the appeals, the heart-throbs of this mission were felt by us as well as by our brethren in England. As early as 1811 and 1812, a year or two before any one in this country dared to think aloud that the American Baptists would ever organize a Foreign Mission Society, the churches of our denomination in Boston and Salem alone, sent $4,600 to aid the Serampore Mission. Even as early as 1802, a Baptist Missionary Society was formed in Massachusetts, whose object was "to furnish occasional preaching, and to promote the knowledge of evangelical truth in the New Settlements within the United States, *or further if circumstances rendered it proper.*" The letters of Carey, Marshman and Ward, I have no doubt, had much to do with the insertion of this italicized sentence.

Undefined and hidden principles seemed intimating themselves, which blindly promised embodiment sometime in a Baptist organization avowedly for the purpose of giving the Gospel to the heathen. But where was the leader? We had no Baptist Carey; nor had we an Andrew Fuller in our ranks, though one of our subsequent leaders much resembled him —the Rev. Thomas Baldwin. Among the fathers we look in vain for a master, aggressive mind, to descry these intimations of Foreign Mission interest in our denomination, and to lay hold of our Baptist forces and marshal them for the Master's work in regions benighted. Foreign Missions must be precipitated upon us by a strange and circuitous Providence. The story of the "Consecrated hay-stack" of Williamstown; of the Andover Students; of the Organization of the American Board of Commissioners for Foreign Missions, in 1810, and the turning of three of the first Missionaries whom this honored society sent to India from Congregationalists to Baptists, is too well known to be dwelt upon in detail. By their convictions, Mr. and Mrs. Judson and Mr. Rice were obliged to throw themselves upon American Baptists for support in their work as Missionaries. As soon as this strange and startling news reached this country, there was a a quick response to the rallying cry of Providence. Our people seem to have been made ready to heed the call. They came together from near and far as if challenged by a bugle blast.

And it was no uncertain sound that called the tribes of our Israel together. The voice was too manifestly of God to allow doubt or debate. All minds were one. Letters from Messrs. Judson and Rice came from India at once upon their change of ecclesiastical relations consequent upon their conviction that immersion of believers is the only Scriptural baptism, and reached the Rev. Dr. Baldwin, Pastor of the Second Baptist Church of Boston, in February, 1813. It is well known that, immediately upon receipt of these letters, a meeting of the leading Baptist ministers of Massachusetts was summoned, and they organized the "Baptist Society for propagating the Gospel in India and other foreign parts." That Mr. Rice, under the exciting emergency that had arisen, came at once to America to rouse our churches to the perils of the perishing millions and to gather them in convention to devise measures for bringing the aggregate forces of our denomination to bear upon the work of heathen evangelization, is also a fact patent to all who have ever read the thrilling story of our early enlistment in this cause. Rice's gifts were rare. His soul was ablaze. He went through our land, north and south, and the people in masses listened to his eloquent portrayals of heathen wants and woes, to his moving appeals for action and help, and to his glowing and comprehensive exposition of the Great Commission, as to a rapt prophet, and his arguments and burning exhor-

tations were heard with as breathless attention as was the voice of that rugged forerunner in leathern girdle, who broke upon our world crying in the wilderness of Judea.

Delegates assembled from eleven different States, and from the District of Columbia, in convention, thirty-three in number, in the First Baptist church, Philadelphia, on Wednesday, May 18, 1814. The mighty men of our denomination, the leaders of our tribes, from Massachusetts to Georgia, were there, and in their councils there was not a jarring note. As the Holy Spirit had called them together, he brooded over them and kept them in hushed oneness. The Rev. Dr. Furman, of Charleston, S. C., was made President, and the Rev. Dr. Baldwin, of Boston, Secretary. After days spent in repeated seasons of prayer, in listening to sermons and addresses, in deliberations and fraternal conferences, a Constitution for a National Baptist Missionary Society was brought forth by a committee appointed for that purpose, and was unanimously adopted by a rising vote. This was a glorious day for the Baptists of this country, and hopeful in its prophecy and promise for the world. The preamble to this Constitution is well worth recording:

"We, the Delegates from Missionary Societies and other religious bodies of the Baptist Denomination in various parts of the United States, met in convention in the city of Philadelphia, for the purpose of

carrying into effect the benevolent intentions of our constituents, by organizing a plan for exciting, combining and directing the energies of the whole Denomination, in sacred effort for sending the good tidings of salvation to the heathen, and to nations destitute of pure Gospel Light, do agree to the following rules or fundamental principles."

The original designation of this Society was "The General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions."

It was provided in the constitution that the body should meet once in three years, hence the popular name, "Triennial Convention." For more than thirty years this preamble remained unchanged, and the constitution continued substantially the same, though slight alterations were introduced from time to time. This old "Triennial Convention," till 1846, commanded the support and combined the moral and religious elements of our whole denomination, north and south.

The Rev. Luther Rice was appointed the first Missionary of the Board, and the Rev. Adoniram Judson the second. But though Mr. Rice was appointed a Missionary, the Board gave him special instructions "to continue his itinerant services in these United States for a reasonable time, with a view to excite the public mind more generally to engage in Missionary exertions, and to assist in originating socie-

ties and institutions for carrying the Missionary design into execution." He expected to go back to India after "a reasonable time." Such was Mr. Judson's hope, and concerning which he and Mr. Rice were in anxious correspondence. But the work of quickening the energies of the churches, and of gathering funds, so grew in importance, that Mr. Rice remained the agent of the Board till 1826, and then left the position to enter upon the work of collecting funds for Columbian College at Washington. In all he spent twenty-three years in agency work, falling asleep near Edgefield, S. C., in 1836. Long before this, most of the fathers of this sublime enterprise had passed away. They had wrought and others had entered into their labors. The great movement inaugurated by them has proved to be the grandest of all the achievements of our Denomination, and the names of its founders are immortal.

Having looked at the relation of Baptists to the origin of Foreign Missions, we now give a passing thought to the attitude of the denomination towards this inaugurated work of foreign evangelization in its *progress, or while it is in its tentative state.*

Mr. and Mrs. Judson soon found themselves, after being driven from Bengal by the East India Company, at work in Burmah. They toiled on for six years before the first convert rewarded their faith and patience. From time to time this mission was reinforced, and others were established. These

evangelizing agencies were slow in development, but they made sure progress, as was prophesied by the spirit and consecration which attended their inception. It is a stupendous work to plant and grow a mission in the midst of unbroken heathenism. Language must be mastered; habits must be studied; confidence must be won; instruction must be communicated by speech and press; God's word must be translated; the Gospel must be preached; hard ground must be broken up, the seed of truth sown, and the harvest waited for with patience, faith and hope. During all the time this initial work was going on under our Foreign Mission Board by those sent abroad, our people at home were praying and waiting, but not weary and heart-sick from hopes deferred any more than the toilers on the field. From the natal day of our missions to this, our churches have been growing in missionary elistment and consecration. They have never questioned that the Divine pillar of cloud and fire was leading them on to larger and better missionary possessions. Sustained by faith and a steadiness of purpose which faith inspires, not doubting the ultimate and large success of their undertaking, they have increased in their charities and gifts, in the ratio of growing numbers, as the steady movements or exigencies of our missions have demanded. As Baptists were the pioneers in England of organized and general missionary work at the dawn of the

new missionary era and by the signal interposition of God, were obliged to be nearly abreast with the first movement in this country to carry the Gospel to the heathen nations, so we have kept on in our missionary interest, not as a whole denomination to be sure, but in the fair support of our Society, in all the years needed for sowing the fields specially ours by the providence of God. For the most part, during the history of our foreign work, there has been a reasonable balance or agreement between our home interest and our mission growth abroad. Money has been wanting at times, but when the demand has sorely pressed, our churches have risen and met the exigency of the hour. In the necessarily slow growth of our work at first, amid the discouragements which must needs beset its early progress, to have held on, to have believed God, to have had faith in the ultimate triumph of the Gospel preached to the benighted, is proof of God's grace vouchsafed to us, and a cause of unceasing gratitude to Him who says, "Lo, I am with you always." There have been times when despair might have well nigh come to faith, discomfiture to patience, discouragement to hope, but God kept us toned and strong through these crises. We have waited for God, waited for blessings upon our Missionaries and for heavenly dews upon their fields; and, meanwhile, have with moderate promptitude, steadiness and strength, held the rope, while our brethren have been exploring the mines.

If our faith had been stronger, our prayers more fervent and full, and our gifts far larger, men for missions would have multiplied, and results have been quicker and ampler. But let us be thankful that for sixty-five years the Baptists of this country have steadily cherished the spirit of Missions, a spirit that has grown with their growth, and strengthened with their strength, and that now, as never before, Missions have the hearts of our people. Is it too much to say, that having kept pace, in some degree, with the progress of our missions, we are better fitted, both by the general commitment of our brethren to the cause, and by the inspiration coming from abundant blessings upon our efforts abroad, to enter upon the new missionary epoch already come?

Though of gradual acccumulation, taking our mission history together, *the aggregate results of our work are great.*

In the summary of achievements we have in mind, and of which we predicate a grandeur and a glory which divine power and love alone can create, we take into the view our whole Foreign Mission work as a denomination, north and south. We contemplate American Baptists as a unit in missions. We speak as if no rupture between north and south had occurred in our missionary administration. We unite the Missionary Union and the Foreign Mission Board of the Southern Baptist Convention, as we were originally united from 1814 to 1846, in surveying the

results of our great Foreign Missionary enterprise. Statistics to any considerable extent do not befit this article. But no one can contemplate our work without pride and thanksgiving. In the sixty-five years of our Foreign Missionary life, we have gained an enviable place among the hosts of God's chosen ones who have heard and heeded the Great Commission of the Lord Jesus. The men and women whom we have sent forth have been as the finest of the wheat. The renowned and sainted Judsons, who first cast themselves upon us from the promptings of conscience and duty, are the head of a long line of immortal names which have made our missionary annals glorious. Adoniram Judson and his earliest heroic wife are the first of a grand procession of shining ones whom the Lord has honored us in sending as messengers of salvation to the destitute. Though the first blaze in peerless resplendency never to suffer eclipse, they have had many, many worthy successors. What interest will cluster to the final scene when all these toiling, weary, shining ones shall say to the Master, Here are we and the multitudes thou hast given us from heathen realms! How will we, that have prayed and given for their success, share in the raptures of that hour! And these trophies of saving grace brought to that final crowning shall be many—from the north they shall come, and from the west, and from the land of Sinim; the abundance of the Sea and the forces of the Gentiles shall swell the

SECOND BAPTIST CHURCH. ST. LOUIS, MO.
REV. W. W. BOYD, D. D., PASTOR.

numbers which they shall bring to the great coronation. We need to be in such relations of working fellowship and spiritual reciprocity to these honored missionaries, by our faith, love and gifts, that their works and glory shall be ours, and ours theirs.

It cannot be questioned, that in results the missions of the American Baptists stand preëminent. If this were the place to array them, and it were needful to do it, we could show by comparative figures that our missions, with less money than either of the other three of the great Foreign Missionary Societies of this country, have had larger results in conversions than all of the missions of these other societies combined! Not boastingly must this truth be set forth, but humbly and gratefully, and as a pious recognition of God's grace and approval.

In our missions there have been times of great fruitfulness, followed by seasons of lull, if not of spiritual impoverishment. As at home in our churches, so abroad, God's blessing comes in waves. There are large ingatherings in our missions at seasons. Between these periods profitable spaces often come, in which the work of compacting, centralizing, strengthening, marshalling Christian forces goes on. The first most notable period of blessing to our missions, after the long, patient faith-struggle of Judson, crowned finally by the conversion and baptism of Moung Nan, was the great Karen Movement. In a very short time about ten thousand of these people

were converted and gathered into churches. Since that time the work has gone steadily on among that people, but not so rapidly. Perhaps twenty thousand of these Karens are now in churches, and thousands of Christian Karens have died in faith. After years of comparative quietness on the foreign field generally, and of weakness, despair, agony, at that particular mission, comes a flood of blessing upon the Teloogoo people. For years back, converts have been multiplied there "as doves flying to their windows," till the crowning year came, and that the last of which we have definite report—1878—during a few of the latter months of which ten thousand converted Teloogoos were baptized into the church at Ongole by the Rev. Mr. Clough and his helpers! No; that seems not the crowning year after all, but this, whose report we shall have in a few months, 1879, it may be is; for Mr. Clough said, in February of '79, that forty thousand more of the Teloogoos were converted and awaiting baptism! And 1879 may not be the crowning year, but we may be nearing the fulfillment of the promise that "A nation shall be born in a day." The great year shall be signalized by that, and soon the banner may be seen opening its crimson folds, to the joy of earth and heaven. May God hasten the time! Surely we are brought to a day, by the wonders of Divine grace, when we must praise the God of missions as never before, for his blessings upon our efforts as a denomination in giving us

this demonstration of the saving power of the Gospel, unequalled since the day of Pentecost, if even then; and we are brought to a time when the demands upon us for enlargement are unmistakable and imperious.

The accumulated appliances and interests of our long established missions, and the signal blessings of God upon them, have vastly increased their *wants*. To be indifferent to these, or not fully to meet them, is a turning back upon ourselves, an insult to our antecedents and traditions altogether unworthy of us. These demands upon us are at least threefold—relating to knowledge, men, money.

We put knowledge first, because if facts connected with our missions are known, helpers and means will follow. The rank and file of our church members have but little intelligence as to missions. Their early and thrilling history is a sealed book. The course of events filling up this history down to the present is not in our minds. The leaders of our churches, ministers, prominent laymen and influential women, in many instances are poorly informed as to missionary matters. The papers and periodicals giving current news concerning them are lamentably neglected. The weekly religious newspapers, and the missionary monthlies, are full of good things which are never seen by great numbers of us, because we are too poor, careless, mean or lazy, to avail ourselves of these repos-

itories of intelligence. A good religious weekly should be found in every Baptist family in this country. The organs of our missionary societies should be as widely circulated. An epitomized history of the origin and first years of this great missionary movement of ours should come into all our homes in some way. A cheap reprint of the Memoirs of the first Mrs. Judson, put up in strong paper or flexible cloth covers, and sent generously among the Baptist families of our land, would be as remunerative an investment as our Mission Boards could make. If pastors would inform themselves, and take missions upon their hearts, and give out their facts and fire to the people, and keep it up, our churches would soon become educated in these most vital things. We owe it to our providential relation to missions, to our honored prominence in establishing them, to God who has so blest us in them, to the memories of the dead, and to the worth of the living men and women who have given themselves to this work, and owe it to the large demands of the present, consequent upon their stupendous growth, to inform ourselves as to the origin, development and glorious achievements of our missions. To know them, is to love, reinforce and support them.

Recruits, to take the places of missionaries disabled or dead, are in constant and large demand. Others to occupy positions incident to enlargement and God's abounding blessing, are needed even

more. These opening fields, far-spreading and waiting for the sickle, must have reapers. The barriers are now all down, and the world is an open field. The great cry is for men. The business of the churches now is to furnish the supply for which the world is clamoring, and which God's grand movements in missions imperiously demand. As never before, all signs indicate that drafts from our churches must be frequent and large. Cords are rapidly lengthening, and the boundaries of Christ's visible kingdom are impatient to encircle the whole earth. God's people must grasp the situation, and provide for the wants which are so pressing. Choice sons and daughters of our churches must not hold back, nor be held back from mission altars. What Lewis Shuck, in a great missionary meeting in Richmond many years ago, said upon a subscription card when the collection was being taken—"I give myself"—must be said by many to-day, or the ripened harvests of the heathen world will perish for lack of reapers.

But money, as well as men, has rightful and needed place as a factor in this divine problem of missions. To fail here, is as if an army had no commissariat. To be weak in exchequer is to leave the struggling host with no base of supplies. It would seem that the greater ought to carry the less—if men and women give themselves, it is a bold, impious, acted heresy, for others having it, holding the

same relations of debt to God and the world, not to give their money. To-day, with all the rich tokens of God's favor upon the missions of both the Foreign Boards of American Baptists, their treasuries are empty, and the men in financial place by denominational call, are asked to make brick without straw. Every year they are confronted with the grim spectacle of probable debt at its fiscal close. These things ought not so to be. Where is the fault? Largely with pastors. In too many instances are missions regarded outside a pastor's care and effort. *Pastors must educate churches in benevolence*, or this withering curse of deficiency and debt will never be removed. But though we thus speak, we have faith that He to whom belong the silver and gold, and the cattle upon a thousand hills, will so rule the hearts of Christian men entrusted with these treasures as stewards, that there shall be proper proportion between offerings and demands, as to our missions. May time soon bring us to such a blessed agreement. It shall come, and money enough shall be given. An increased intelligence, a more correct view of what a church is for, and entering into sympathy with Jesus by prayer and love in his great work of saving the world, will enlarge our souls and open our pockets.

But still greater things than the wonders of the present are in reserve for Christ's church as a Missionary Institution. *Great possibilities are yet to be realized.*

The grand enterprises of the world in the interests of commerce, prophesy this more wondrous spread of the Gospel. They mark a new epoch in its reach and in its facilities for propagation. Commerce is ever throwing up highways for the Gospel. The quickened passages to China, Japan and India, by going West over rail, or East by the Suez Canal; the longed-for and surely to be completed ship-cut through the Southern Isthmus; the proposed and probably not impracticable scheme of flooding the Great Eastern Desert so that ships may sail into the very heart of Africa—all these improved carrying facilities are rich in promise and means for an immeasurably wider heraldry of the Gospel. The fact that for the last twenty-five years all the huge undertakings for opening new carrying routes are in the direction of the great heathen populations of the earth, is profoundly significant to every student of Christian missions. Is it not time for us to go up higher and take a broader outlook upon the world? Shall we not try to ascend those mountain heights of vision upon which Isaiah stood, when he told such wondrous things concerning the growth and triumphs of Christ's Kingdom? To help to actualize what was in the rapt vision of the prophet is our work. What Carey and Judson and their long lines of honored successors on mission fields attempted to do, must be carried forward by the great Baptist family of England and America, and by the enlisted forces of

other Christian communions, so as at length "the forces of the Gentiles" and the "abundance of the sea" shall traverse that highway which no vulture's eye hath seen, and no lion's whelp hath trod.

FIRST BAPTIST CHURCH, GALESBURG, ILL.

(A Model Village Church Building.)

THE PERMANENCE OF THE DIVINE PLAN; OR, SPECIAL PROVIDENCE.

BY REV. WAYLAND HOYT, D. D., PASTOR OF STRONG PLACE BAPTIST CHURCH, BROOKLYN, N. Y.

"Then they sought to take him: but no man laid hands on him, because his hour was not yet come."—John vii. 30.

Because his hour was not yet come—that must hold our thought just now.

Let us not think of our Lord Christ when he was upon earth, as always in the guise in which the painters chiefly picture him; with a gentle and suffering mildness ever on his face and in his mein; with never the flash of a righteous indignation striking out from him—a much enduring, even somewhat effeminate Christ, with more of the yielding and dependence of the woman than the vigor of the man.

When John, in the Spirit on the Lord's day, caught sight of him afterwards, at Patmos, he saw him wearing no such unresisting aspect. "His eyes were as a flame of fire; his feet were like unto fine brass, as if they burned in a furnace; his voice was as the sound of many waters; out of his mouth went a sharp two-edged sword, and his countenance was as

the sun shineth in his strength." And I am sure that often during his tarrying upon our earth, even as the lightning breaks out of the darkening cloud, the stroke of rebuke of unbelief and evil-thinking and evil-living burst, scathing, from the lips even of the meek Christ. For we must remember always that sinlessness is not a merely passive freedom from any tarnish on its whiteness, but is also an active going forth against anything which would seek to tarnish. It is battle against impurity, because it is purity. It is flaming fight against wrong, because itself is righteousness. To be Christian is not to stand upon the defensive only. It is to grasp the sword, to enter into combat, to push on into the offensive against evil, too. So, I am sure that the glance of eye like flame, and the steady tread of feet like brass, and the distinct and cleaving words like quick cut of a two-edged sword, were to be heard and seen, even during the earthly humiliation of our Lord. Every Christian ought to illustrate the ability of being angry and sinning not. We may be certain our Lord illustrated it.

You will find it thus just now, if you will carefully read the context. This seventh chapter of John is a battle chapter. You can hear the clashing strokes of the sword of Truth against the shields of Error. Christ is standing in the fire front of opposition. It is the feast time. Jerusalem is crowded. The religious leaders are seeking to block his influence.

They turn his sermons in the Temple courts into contentions. They interrupt him. They try to trap him. They lay plots for his life. Upon one thing they are determined — they will not believe him nor let the people. There is the stir of a great turmoil through this chapter. Because he has wrought a miracle of healing upon the Sabbath, the people, under the suggestion of their leaders, say that Christ has broken the Sabbath law. Then they listen to the great words he speaks, and get moved to the depths. Messiah himself could not speak more grandly or convincingly. Also, his tender and gentle deeds of healing and of mercy touch them. They are caught in cross-currents of feeling. They know not what to think or what to say. They cry, "Do the rulers know indeed that this is verily Messiah?" Then the influence of the religious rulers again oversweeps and triumphs. Then the people bethink themselves of an old Rabbinical tradition and test of the Messiah — that he was indeed to be born in Bethlehem, but that straightway he was to be snatched out of sight by spirits and by tempests; that he was to be hidden for a while; that unexpectedly and supernaturally he was to reappear and enter on his mission. With the changing humor of a crowd, whose feeling sets one way, though there may be refluent ripples on the surface, the people apply this test, and say, "This Jesus who pretends to be Messiah fails before it. When Messiah cometh, no man know-

eth whence he is; howbeit as for this fellow, we know whence he is. No; he cannot be Messiah." Then, against their obdurate unbelief and evil speech, the righteous indignation of the Master flashes out. He asserts himself. He pushes on into the offensive. It is the time for severity, for the quick strokes of the two-edged sword of Truth. There in the Temple, as he teaches, Jesus cries out, "Ye do indeed know me, and ye know whence I am; and I am not come of myself, but it is the True One who hath sent me; HIM YE DO NOT KNOW. I know him, for I have come from him, and he it is who hath sent me forth." As another has explained it, "In his miracles and his instructions they had seen and heard enough to assure them that he was from God. Their contemptuous declaration, 'We know this fellow,' he transformed into an indictment against them. 'Ye do know me,' he says, 'and ye know whence I am, for the authentication of my divine mission is ample. Ye do know that I am not come of myself, for my whole life is a conclusive demonstration that I am not a self-seeker.' But the *One True God*, him they did not and could not know. He knew him, for he had been his companion from eternity. This tone of fearless assumption, in which he at once claimed to be from the only true God, and declared that they did not even know him whose peculiar people it was their peculiar boast to be, angered the crowd, angered especially the leaders."[1]

1 Abbott's Commentary, *in loco*.

Their answer is that of attempted arrest and the gagging of prison and of death.

But, somehow, they cannot take him. Notwithstanding the command of the leaders and the fierce feeling and the fierce tumult, no man will lay hands on Jesus. Something, somehow, holds them back.

Still the stir continues; now another refluent wave sets in. The people ask each other, "When Messiah cometh, will he do more miracles than these which this one hath done? There begins to be a flowing forth of faith toward Jesus. Many of the people believe on him.

So the leaders assume authority more regular and distinctively official. By decree of the Sanhedrim, they send officers to take him.

Meanwhile, the critical tumult having overpassed a little, Christ goes on with his wonderful heart-touching, heart-searching speech. Probably on that day he is not further troubled.

But the last day of the Feast of Tabernacles comes round. It is the Hosanna Rabba. It is the great day. There is the grand procession passing seven times round the city with palms, with instruments of music, with sounding choirs, to commemorate the ancient capture of Jericho. There is, by other multitudes led by priests and Levites carrying golden vessels, the streaming to the brook of Siloah; that amid jubilant clamorings on every side—Ho, every one

that thirsteth. With joy shall ye draw water from the wells of salvation!—the sacred water may be drawn, and from thence borne to the temple for libation at the morning sacrifice. It is much more than likely that, as this very ceremonial was going on—the vast crowds pouring themselves back from Siloah through the temple gates, the priests bearing the water toward the altar—Jesus stood and cried, "If any man thirst, let him come unto ME and drink." It was the burning weather of the autumn. It was the parched time before the falling of the latter rain. Always in Palestine, to tell of water was to use a spell. The rivers of living water which were to flow forth from him who should believe in Jesus seemed to tell of a refreshment deeper and truer than that the most splendid ceremonial could supply.[1] The people's hearts were strangely touched. "Of a truth this is the Prophet," some cried out. "This *is* the Christ," still others said. But others questioned, "Shall Messiah come out of Galilee?" So the ferment grew again.

And here were the officers, with their orders to make this troubler prisoner. They try, and yet they cannot. At length they go back to their chiefs, empty-handed still, and with this excuse upon their lips, "Never man spake like this man."

Now, the Scripture which makes the text gives us the reason for this strange helplessness—of the

[1] Geike's Life of Christ, Vol. 2, p. 293.

leaders, of the people smitten by various passions as the tempests smite the sea, of the officers. Afterwards they do take him. They scourge him. They crucify him. But not now. They cannot do it now. And why? God's time for it had not struck. On the dial of his purpose the hands of his appointment had not reached the hour. Until that moment, the mob might rage, but they could not capture. Then they sought to take him; but no man laid hands on him, *because his hour was not yet come*,—that was the reason.

So the truth which flashes out upon us from this Scripture is the Permanence of the Divine Plan. It binds the leaders, the people, the officials. It holds them back. Wait, O raging waves!—then—but not till then. The hour has not yet come—the Permanence of the Divine Plan. And to affirm this is only to declare in another way the Doctrine of a Special Providence.

First.—Let us be frank, and confess the mystery of this matter.

In the year 1608, there lived a Hollander whose name was Lippershey. He discovered that, by looking through two glass lenses in a certain way, objects distant were made larger, and could be seen distinctly. That was the seed of the telescope. The year afterwards Galileo heard of the fact, and, without knowing the principles of their construction, nevertheless invented for himself a form of the instrument.

Working at it, and gradually improving it, he succeeded in making a telescope which could magnify thirty times. He turned it on the moon. He found that its surface was diversified like that of our own earth; that there were mountains, and valleys between them, and that the mountains cast deep shadows into the valleys. On the night of the 7th of January, 1610, he was looking through the telescope at the planet Jupiter. He saw near Jupiter three small stars in a straight line. A few evenings later he saw a fourth. Gazing at them evening after evening, he discovered that they were revolving in orbits round the planet in regular times and at regular distances. He was the first to see the moons of Jupiter. Here was positive proof of the astronomical theory of Copernicus. As the moons went round Jupiter, so Jupiter went round its centre, so the earth traveled round its centre, too, and its moon round it. The old thought that the earth was centre, and that everything went round it, was clearly wrong. The new thought that the sun was center, and that all the planets circled it, was clearly right. That new and better thought made a real science of astronomy possible. Yes, the moons of Jupiter were facts. The telescope discovered them. And the vast inferences from these revolving moons were facts as well. It was a wonderful night for truth when Galileo first caught vision through his little tube and his imperfect lenses of these revolving moons.[1]

[1] Draper's Conflict Between Religion and Science, p. 169.

But now, facts of which the telescope tells, and the microscope tells, and the chemical test tube tells, are not all the facts which exist in the universe. Some people seem to think they are, but they are not.

Here is a man. He turns his thought inward upon himself. He thinks about himself. He studies himself. He is a mightier fact than these moons which Galileo saw. If a section of the sun falling earthward should smite that man to death, he would yet be greater than the sun, for he would know that he was slain, while the sun would not know that it was slaying, as Pascal has told us.

Well, this man is turning his thought inward on himself, and immediately he comes upon this great fact of consciousness, that he is morally free, and, therefore, that he is morally responsible. That is as certain a fact to every man as are the moons of Jupiter when he sees them through a telescope. It is a fact of another kind. It is a fact internal, and not external. It is a fact of consciousness, and not a fact of physics. But, notwithstanding, it is yet a certainty — every man is free in his moral choices, and so every man is responsible. Mr. Tyndall, not long ago, in Birmingham, made a speech in which he denied this fundamental fact of a moral and human freedom. Mr. Tyndall is telling the robber, ravisher, murderer, that he *cannot help* his robbing, ravishing, murdering. The man is plunged into a good deal of perplexity. He always thought, before, he *could* help

it. So he turns round and asks the renowned lecturer, "What do you hold me responsible, then, for? what do you punish me, then, for?" And Mr. Tyndall answers: "You offend because you cannot help offending, to the public detriment. We punish because we cannot help punishing, for the public good." Now, there is just one short and easy, and, at the same time, severely scientific answer to such a "cannot help" philosophy. This robber, ravisher, murderer, or any other man doing wrongly, *knows* Mr. Tyndall is speaking falsely to him, when he tells him he cannot help it. He knows he can help it, if he will help it. He knows he ought to help it since he can help it. He knows, everybody knows,—it is a fact of moral consciousness, as real as the physical fact of the moons of Jupiter,—that every one is free in his moral choices, and that, therefore, he is morally responsible.

But now the Scripture which makes the text, and much other Scripture also, lifts into view another great divine fact—that of the Permanence of the Divine Plan, and therefore necessarily a Special Divine Providence constantly working toward the realization of that Plan. God has a purpose in this world. That purpose stands and stays. That purpose organizes about itself all forces and instruments for its accomplishment. The accomplishing of that Plan is a special and controlling Providence. Notwithstanding the free moral action of human

wills, that Providence is at work, bringing that plan to bloom. To the last jot and to the last title, and precisely in the Divine time as well, that Divine Purpose is going to get itself finished. It is not going to hurry. It is not going to delay. Nothing can thwart God, nothing can hinder God. "Then they sought to take him, but no man laid his hands on him, *because his hour was not yet come.*" In the Permanent Divine Plan, a special Providence took hold of these leaders, people and officers, and controlled them. They were perfectly free on the one hand, they were perfectly controlled on the other. Through a Providence special to each one of them they must render ministry to the Divine and Permanent Plan.

Certainly there is mystery here. What shall we do with it? Say there is no human freedom, or declare there is no permanence of divine plan, and so no special providence out-working it? No, we are to hold fast to a human freedom and to a special providence bringing the divine plan to fruitage, and confess the mystery. Here is a mighty pyramid. Its base sweeps off in an unmeasured distance. Upon one of its majestic sides I find words like these let down into the stone's heart: "Whom he did foreknow he also did predestinate. He shall cause the wrath of man to praise him, and the remainder shall he restrain," and when I read the words I say: As fixed as fate is each man's destiny. God holds every-

thing in his hands. But after weary miles of travel I pass around to this pyramid's other side, and lo! there I read these words just as deeply sculptured: "*Choose ye* whom you will serve." "Whosoever *will* let him come." And with the memory of those other words and of what they taught me still strong within me, in the presence of these I must say notwithstanding, all is as man shall choose; his destiny is in his own hands. Yet both are written on the same pyramid, and I notice that both sides slope upward toward the apex. But when in my perplexity I look aloft to see if these apparently opposing sides can ever meet, above that summit I discern only the thickest mists, and that is all.

What, then, am I to do? Both teachings are written on the same pyramid. I will accept the apparently opposing truths, notwithstanding the mystery. I will be glad the world cannot shackle to loose ends because there is a permanent Divine Plan and therefore a Special Providence urging that Plan's completion; I will be sure that men are free, and so responsible. As to the mystery, I will wait till heaven's light lifts its mists from the majestic pyramid of the Divine Revelation.

Secondly.—While we confess the mystery of a permanent divine plan, through a special providence laying its grasp upon all natural laws and forces and all freely-acting human wills, let us nevertheless affirm that though the doctrine may be above reason, it is not *against reason.*

It is not an unreasonable doctrine. That is to say, it is not against the analogy of things; it is in accordance with that analogy. One thing is certain: God cannot deny himself; therefore, this other thing is certain, that, in the grasp of this permanent Divine Plan through a special providence, upon all natural facts and forces and also upon the free choices of human wills, there can be no break or fracture of the laws ruling them since these laws God has himself appointed. Such breakage and fracture would be God's denial of himself. The question comes, is there any analogy which may at least suggest to me how this special providence may push on the blooming of God's purpose without injury to these presiding laws? In the light of such analogy, while this doctrine of a special providence may be above my reason, and while I may freely confess it to be so, I may be still sure that it is not against my reason.

I think the analogy from our human use of natural law will help us here.

The advance of science, how wonderful it is! I get aboard a steamship, and in a few days, against the tides and winds and sweeping ocean currents, I am borne across the Atlantic. This my fathers could not do. What I can do in days they could scarcely accomplish in as many months. They were the sport of tides and hostile winds. I enter a telegraph office and send my question to a friend in London through the great wide sea, and get his answer almost in a

moment. This my fathers could not do. They must wait months for an answer, until the slow-sailing ship brought in the tardy mails. I turn the crank of a phonograph and find, to my amazement, that it has caught and kept even the most evanescent varieties of my tone and accent, the rapidity or the slowness of my speech, the words that I have spoken into the yielding air. Surely this marvel was never for my fathers.

By what means have these things been accomplished, and a thousand others like them? Through the breaking of any natural law? Nay, verily! Through a better knowledge of, and so through a better obedience to the laws of steam and electricity and sound, and the skillful manipulation of them to special uses. These vast achievements result from a truer knowledge of, and a profounder obedience to, natural law. They do not come, they never could have come, from the breaking of natural law.

God knows all laws; those which preside over physics, those which preside over the free and subtle human soul. With God's knowledge is conjoined also infinite power and infinite skill. I am unable to conceive *how* he may do it; but I am not unable to conceive *that* infinite knowledge and infinite power and infinite skill *may*, without injury to a gossamer thread of law, through a special providence, cause and complete the actualization of his own majestic plan. If man can do so much through law, surely God can do infinitely more.

And so, to me at least, this analogy from the human sceptre over natural law assures me that while the doctrine of a special providence may be above my reason, it is not against it—it is not unreasonable.

Thirdly.—Let us get the *comfort* of this serene truth of a permanent Divine Plan working itself out through a special Divine Providence. "Preventively," "permissively," "directively," "determinatively," it may work, but this providence works on toward the highest and holiest, since it is but the expression and actualization of the Divine Plan.

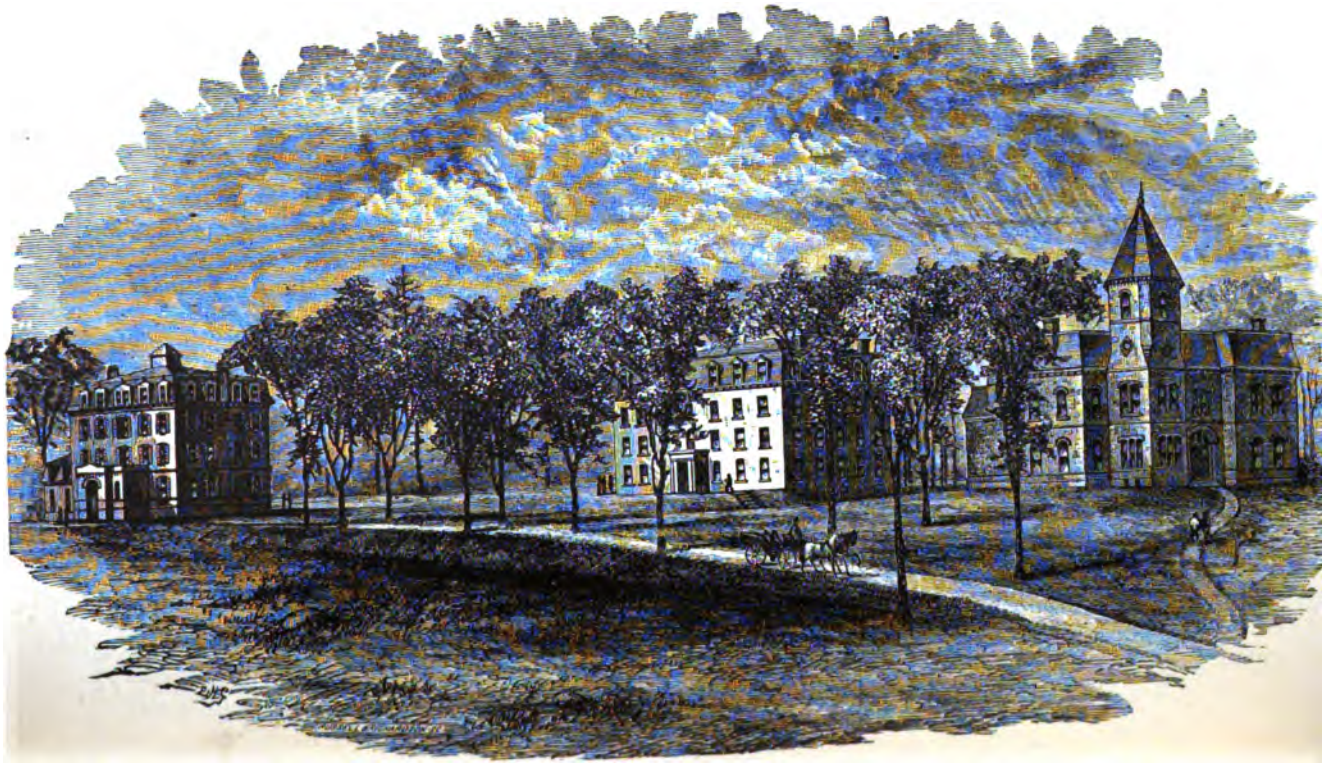
There is comfort in it. Once my little child taught me a deep lesson. I was changing my residence; we were in the turmoil of moving. The pictures were taken from the walls; the carpets were rolled from the floors. Her nursery had been invaded; her toys must be captured and packed as well. Apparently to her it was the destruction of her home. But I noticed that as she went about through the desolate rooms she was as joyful and as fearless, and was ringing out a laugh as merry as when her toys were at her hand and the house was ordered from the basement to the attic. I waited and watched her, and asked myself why her childish comfort could be so little blighted. This was the answer to my question about my child: She had utter faith in my thought for her, and in the means by which I was carrying out my thought. We are to have such faith in the greater Father's thought and in his means.

Who shall say that there is not for any Christian the profoundest comfort here?

There is comfort for the Christian worker. The cause of God must triumph shiningly, and the meshes of this special providence are so fine that no word of prayer or deed of duty done to help it on can slip through into loss or uselessness.

There is comfort for the Christian who is meeting trial. The Kohinoor, the mountain of light from India, was a gem most wonderful. But it was poorly cut, and so the inward fires of its lustre were somewhat dimmed. For more than a month they set whirling at it the emery wheels armed with diamond-dust. They removed a third of it; but it gleamed now a perfect gem. It was into no careless hands they gave the duty. He was the best diamond-worker who could be found. He knew what he was about, and his instruments were the best possible. We need the grindings and rubs of trial. But God's design for us is the best possible, and it is his special providence which uses the tools.

And even death must wear a shining face when we see it through the lense of his appointment and remember that a special providence shall bring it in his time. We must be immortal till our work is done; then dying is coronation.



NEWTON THEOLOGICAL SEMINARY, NEWTON CENTRE, MASS.

THE BIBLICAL DOCTRINE OF THE TRINITY.

BY REV. ALVAH HOVEY, D. D., PRESIDENT OF NEWTON THEOLOGICAL INSTITUTION, MASS.

"Baptizing them in the name of the Father, and the Son, and the Holy Ghost." Matt. xxviii. 19.

This text has been chosen, not because it speaks of Christian baptism, but because it speaks of a Triune God, the Father, the Son, and the Holy Spirit. For my article will attempt to state the Biblical doctrine of a Trinity—a doctrine which is often denominated a *mystery*, though not always in the scriptural sense of this term. For the word "mystery" is used by the sacred writers to denote a fact or truth which could not have been discovered by the unassisted mind of man, but which has been revealed by the Saviour or by the Holy Spirit. In this sense it was employed by Christ when he told his disciples why he was teaching them plainly, and the people in parables. "Unto you it is given *to know the mysteries of the kingdom of Heaven*, but to them it is not given." (Matt. xiii. 11.) And in the same sense it was used by Paul when he informed the Colossians that he had been made a minister "to fulfil the word of God, even the *mystery* which hath been hid from

ages and from generations, but *now is made manifest to his saints.*" (Col. i. 26.) A mystery, then, in its proper, biblical sense, is simply a fact or truth made known by revelation. It may, therefore, be plain or obscure, comprehensible or incomprehensible.

But many of the facts revealed by Christ, or by holy men who were enlightened by the Spirit of God, are "hard to be understood." They do not fall within the range of our earthly experience. They belong to the world that is unseen and spiritual. They refer to modes of existence and of intercourse that puzzle the understanding. And so we have gradually come to apply the word to any fact or truth which is incomprehensible. In this sense the word is commonly used when we speak of the Divine Trinity. We call the doctrine of the Triune God a mystery, not so much because it is a *revealed* truth as because it is an *obscure* truth. Doubtless it is both; for all our knowledge of it is derived from the Bible, and all that the Bible says fails to explain the amazing fact. It "half reveals and half conceals" a mode of the divine existence which differs greatly from anything in our own. Obviously, then, we ought to listen with deep reverence to the testimony of Christ and of his Apostles while they utter "wondrous things" concerning "him whom no man hath seen or can see."

The word "Trinity" is not applied by any sacred writer to the Supreme Being, but it has been used a long time by Christians to express what they

suppose to be a doctrine of the New Testament in respect to God. Trinity, abbreviated from tri-unity, is formed of two words, which signify, respectively, "three" and "one," and is affirmed of God because he is believed to be *three in one*—that is, in a certain respect three, and in another respect one. Thus Trinity and Unity are affirmed of the Godhead, but they are not both affirmed of the same thing in the Godhead. In harmony with the great body of Christian teachers in the past, we believe that the Unity of God is *essential*, and the distinctions in God *personal*. But by the latter expression we do not mean that the Father is as separate and secluded in consciousness from the Son as a human father is from his son; we only mean to say that whatever distinction there is between the Father and the Son is of a *personal nature*. For it seems to us very evident that the Scriptures teach three things, namely, that there is but one true God; that the Father, the Son, and the Holy Spirit are, each of them, truly Divine or God; and that these three are in a personal respect distinguishable from one another. Let us look at some of the evidence for each of these propositions.

I. *The Scriptures teach that there is but one living and true God.* This statement is rarely called in question by any person familiar with the sacred record; for it represents the prevailing tone and spirit of that record. It is the deep underlying assumption which supports every message of every prophet; and it is

often expressed. With all the emphasis possible Moses cried: "Hear, O Israel, Jehovah our God is one Jehovah." (Deut. vi. 4.) With no less assurance Malachi asks: "Have we not all one Father? Hath not one God created us?" (ii. 10.) And the Most High declares by the pen of Isaiah: "I am Jehovah, that is my name, and my glory will I not give to another." (xlii. 8). "Before me there was no God formed, neither shall there be after me. I, even I, am Jehovah, and besides me there is no Saviour." (xlii. 10, 11.) "I am the first and the last, and besides me there is no God." (xliv. 6.) If further evidence is needed, a large part of the fortieth chapter of Isaiah may be read; for it is a passage of wonderful majesty, asserting that Jehovah, in contrast with idols, is the only God, the Creator, the Preserver, and the Ruler of all things. And this doctrine of one God, so clearly announced by the prophets, became at last the settled creed of the Jews, and was made by them an excuse for rejecting Jesus Christ as a blasphemer, instead of receiving him as the Son of God. Yet the Saviour himself taught that there is but one true God, (*e. g.* Mark x. 18); and while he claimed to be strictly divine, he so identified himself with the Father that the unity of God was maintained.

As to the nature of the divine unity, we hold that it is *essential*, or in other words, that the proper essence or substance of the Father, the Son, and the Holy Spirit is forever one and the same—a simple, indivis-

ible, self-existent, everlasting principle of life, intelligence, wisdom, love and power. This language describes what is *implied* in the words of the sacred writers; it offers a key that will fit into all the statements of Scripture and lay open to us their treasures of wisdom. Do the sacred writers lay great stress on the Unity of God, as if it were a fundamental characteristic of His being? This view accounts for their so doing, for by a law of our reason we attach even greater importance to being than to manifestation, even though that manifestation be personal. Do they represent the distinctions of the Godhead as personal? This view is consistent with the representation, for it has never been proved that unity of essence carries with it unity of person. Do they ascribe equal knowledge, goodness, wisdom, and right to the divine Father, Son and Spirit? This view explains their doctrine, for the same attributes ought naturally to inhere in personal beings whose underlying and essential nature is one and the same. Does the Saviour say, "I and my Father are one," (John, x. 30); that is, one in guarding the flock, one in power, one thing, using a *neuter* form of the word *one*? This view accounts for the saying better than any other with which we are acquainted; for power, in the last analysis, belongs to essence, and if the essence of the Father and the Son is one and the same, their power may well be one. In the light of these facts it seems to us that the Unity of God is essential.

II. *The Scriptures plainly teach that the Father, the Son and the Holy Spirit are, each of them, truly divine, or God.* We are not now concerned about the agreement of this teaching with the doctrine that God is one, but are seeking to show that this teaching is to be found in the New Testament. If found there, we may be sure that it agrees with the Unity of God, even though we should be unable to comprehend the mystery of the divine nature, and demonstrate this agreement. Taking one step at a time, let us search for the testimony of the inspired Word as to the Deity of the Father, and of the Son, and of the Holy Spirit.

Christians of every name freely admit that the Father is often called God, and is always represented by the sacred writers as truly divine. That Christians are right in doing this may be proved by a single text; for in his Epistle to the Ephesians Paul declares there is "one God and Father of all, who is over all and through all and in you all." (iv. 6.) If we add to this the fact that, while there are several passages of the New Testament in which the term God may signify the Supreme Being, without any special reference to the Father, and a few in which it is applied to the Son or to the Holy Spirit, there are very many in which this term is applied to the Father—no further proof will be necessary. The proper Deity of the Father will be accepted as a certain truth of Scripture.

In regard to the Deity of the Son, we appeal, *first*, to the language of Thomas when Jesus appeared to him in the evening of the eighth day after his resurrection. For seeing Jesus before him, he said unto him: "My Lord and my God." (John, xx. 28.) If this was not a definite acknowledgment of the Deity of Christ, I am at a loss to conceive how such an acknowledgment could have been made. And the Saviour did not protest against it. He who had recently come from Paradise with the awe of the unseen and holy Father upon him, did not rebuke the words of his disciples, though, if he was less than God, they were false and blasphemous.

We appeal *secondly* to the words of Paul, exhorting the Philippians: "Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation," etc. (ii. 56.) These words teach that equality with God was freely relinquished by Jesus Christ when He left His heavenly state or condition to become man. But no being can relinquish or forego that which is beyond his reach; no one can relinquish his equality with God whose nature does not qualify him to be on a level with God, to share his condition and glory. With this passage may be compared another in the Epistle to the Colossians, written about the same time, in which, speaking of Christ, he says that "all things have been created by him and for him," and that "in him all things

consist," (i. 16, 17); while a little further on he declares that "in him dwelleth all the fullness of the Godhead bodily." (ii. 8.) Or we may turn to one of his earlier epistles, namely, that sent to the Romans, and hear him say of the Israelites: "Whose are the fathers, and of whom as concerning the flesh Christ came, who is God over all, blessed forever." (ix. 5.)

We appeal *thirdly* to the language of John in his prologue to the Fourth Gospel, who says that "the Word was God," that "all things were made by Him," that "in Him was life," and that "the life was the light of men." (i. 1–4.) With these words of the disciple whom Jesus loved we may compare the sayings of Christ himself: "The Son can do nothing of himself" or from himself; that is, so close is the union between the Father and Son that any action of the Son, separate from that of the Father, is impossible. Hence the full expression is this: "The Son can do nothing from himself but what he seeth the Father do; for what things soever he (the Father) doeth, these in like manner doeth the Son also. For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." (v. 19–21.) "I am the light of the world." (vii. 12.) "Before Abraham was, I am." (viii. 5–8.) "He that hath seen me hath seen the Father." (xiv. 9.) "I and my Father are one." (x. 30; xvii. 22.) This last expression was twice used by the Lord—once to affirm the inseparable unity of his own action and

his Father's, and once to affirm his moral unity with the Father.

We have here given but a small part of the biblical evidence that Christ is truly God, but enough to establish this proposition as a doctrine of the Christian religion. Our Saviour is divine as well as human, and we are constrained to take account of His divinity in forming our conception of the Godhead.

But if the Son is truly God, so likewise is the Spirit. This might be inferred with some degree of probability from the designation itself; for as the spirit of man is that part of his being which is highest, freest, most intelligent, it is surely improbable that inspired men would apply such a name as Spirit of God, or Holy Spirit, to anything less high and holy than God himself. The same might be inferred with still greater confidence from the fact that divers acts, such as inspiration, regeneration, sanctification and the like are ascribed sometimes to God, sometimes to Christ, sometimes to the Spirit of God, sometimes to the Spirit of Christ, and sometimes to the Holy Spirit; while a careful examination and comparison of all these representations lead to the belief that it is the Holy Spirit who accomplishes, by direct agency, the divine will in human souls. Moreover, the proper deity of the Holy Spirit appears to be assumed by Peter in his address to Ananias: "Why hath Satan filled thy heart to lie to

the Holy Spirit, and to keep back part of the price of the land?" * * * "Why hast thou conceived this thing in thy heart? Thou hast not lied unto men, but unto God." (Acts v. 3, 4.) The same assumption is also made by Paul in these words: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I. Cor. iii. 16.) That is, God dwells in his temple, and ye are God's temple, because the Spirit of God dwells in you, for the Spirit is God. But we need not multiply citations, for there seems to be in fact no biblical ground for doubt as to the divinity of the Holy Spirit. It may be necessary to collect with some care the evidence that he is personal, but it is needless to prove that he is Divine.

III. *The Father, the Son, and the Holy Spirit are distinguishable in a personal respect from one another.* Personality is selfhood, and by a personal being we mean a being that is intelligent, self-conscious, voluntary—a being that knows, feels, wills. Let us observe what the Scriptures teach in respect to a personal distinction between the Father and the Son. (1.) They make use of these terms as divine names, and these terms, Father and Son, point to distinctions of a personal nature. They are applicable to beings that know, love, plan and choose. Any other use of them is intensely figurative. Yet they are used very often by the Saviour, when his language is otherwise plain, sober, didactic. And they are often accompanied by other expressions which rest

on the idea of a personal distinction between the Father and the Son. (2.) The pronouns I, thou, he and we, are often employed by Jesus in speaking of himself, of the Father, or of both, and they imply the personality of himself and of His Father, as well as some distinction between the two. Thus: "*I* thank *thee*, O Father, Lord of Heaven and earth." (Matt. xi. 25.) "Glorify *thou me* with the glory which *I* had with *thee* before the world was." (John xvii. 5.) "Even as *thou*, Father, art in *me*, and *I* in *Thee*, that they also may be in *us*." (John xvii. 21.) If this use of the pronouns does not prove that there is some distinction of a personal nature between the Father and the Son, it is not easy to imagine any kind of evidence which would be accepted as proof of such a distinction. (3.) Christ distinguishes between His own knowledge and the Father's. Thus: "No one knoweth the Son but the Father; neither knoweth any one the Father but the Son, and he to whom the Son will reveal Him." (Matt. xi. 27.) "The Father loveth the Son, and showeth Him all things that himself doeth." (John v. 20.) Both these testimonies—one preserved in the Gospel of Matthew, and the other in the Gospel of John—imply that the intellect of the Son is, properly speaking, distinguishable from that of the Father. And the same may be said of nearly every passage in the New Testament which refers to the knowledge of either. (4.) Christ distinguishes between his own affection

and his Father's; not indeed as to the moral character of that affection, but as to the heart that exercises it. "The Father loveth the Son," (John v. 20), is a declaration of Jesus himself, and it accords with the voice from Heaven: "This is my beloved Son, in whom I am well pleased." (Matt. iii. 17.) As to the Son's love of the Father, we find it expressed in such terms as these: "My meat is to do the will of him that sent me." (John iv. 34.) "I honor my Father." (John viii. 49.) "I know him and keep his word." (John viii. 55.) "I do always those things which please him." (John viii. 29.) It is then certain that the Father loves the Son, and the Son the Father; and it is no less certain that mutual affection implies distinctions of a personal nature. (5.) Christ distinguishes between his own will and his Father's will. "If I glorify myself, my glory is nothing; it is my Father that glorifieth me." (John viii. 54.) "I seek not mine own glory; there is one that seeketh and judgeth." (John viii. 50.) "Not my will, but thine, be done." (Luke xxii. 42.) There is, of course, a sense in which the Father's will is the same as the Son's; for they agree in willing the same holy ends; but if the passages quoted by us are to have any natural interpretation, the faculty of will in the Father is in some way and measure distinct from the faculty of will in the Son, and this distinction is clearly personal.

Finally, it must be observed that every particle of

evidence to be found in the New Testament for any kind of Trinity in the Godhead, goes to prove that the distinctions marked by the words Father, Son, and Holy Spirit are of a *personal* nature. All the Scriptural evidence, we say, looks towards this *kind* of a distinction, and not as some would have us believe, to something else which is utterly, and it may be forever, hidden from us in the depths of the Divine nature.

But, if we admit the personality of the Son to be distinguishable from that of the Father, is it necessary to take a similar view of the Holy Spirit? May we not think of the latter as being only a certain divine influence or operation by which the Father and the Son move upon the hearts of men? In answer to these questions, it may be said: 1. That our appeal must still be made to biblical evidence. Where that leads, it is necessary for us to follow; for on this subject there is no other valid evidence within our reach. 2. That all the logical difficulties involved in the doctrine of a *tripersonal* God are encountered in the doctrine of a *bipersonal* God, the Father and the Son, and as we must accept the latter, there is no reason why we should not accept the former, if it is supported by preponderating evidence. 3. That the biblical evidence for the personality of the Holy Spirit is amply sufficient to justify belief in the same. Recall the words of my text, "Baptizing them in the name of the Father, and of the Son, and

of the Holy Ghost." Is it easy to suppose that the Lord Jesus here associates an influence or operation with himself and the Father? binding them together by the word "name"? Can we believe that he intended to say, "Baptizing them into the name of the Father, and of the Son, and of the holy influence which is exercised by the Father and the Son?" Read the Apostle's benediction "The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all" (II. Cor. xiii. 14), and ask yourselves whether there is not in this case also strong reason to infer the personality of the Spirit from the personality of the Lord Jesus Christ and of the Father? Recall, at the same time, the Apostle's account of the extraordinary gifts which were bestowed on certain members of the early church, concluding with the words, "But all these worketh the one and self-same Spirit, distributing to every one severally as he willeth" (I. Cor. xii. 11), and his word of exhortation, "Grieve not the Holy Spirit of God, by whom ye were called unto the day of redemption." (Eph. iv. 30). In these expressions, feeling, willing and doing are ascribed to the Spirit as unequivocally as they are ever ascribed to the Father or to the Son. Recall, too, the language of Christ when he promised the Comforter to his disciples: "He will guide you into all the truth; for he will not speak of (or from) himself, but whatsoever he shall hear that will he speak; and he will

show you things to come. He will glorify me, for he will receive of mine and will show it unto you." (John xvi. 13, 14). Do not the words, "he will not speak from himself," imply that he could speak from himself? Is it necessary to say that an influence or operation will not speak from itself? Or does an influence or mode of action "hear" and "receive"? It is enough to read the last discourse of Jesus before he was betrayed, in order to be convinced that the Holy Spirit is as truly personal as the Father or the Son.

Thus the elements of the doctrine of the Trinity are found in the New Testament; the unity of God, the deity of the Father, of the Son and of the Holy Spirit, and the personal distinction between these three. And these elements readily unite in the received doctrine of the Trinity, which is, that the Father, the Son and the Holy Spirit are one and the same in essence, but distinguishable in a personal respect. This doctrine, I repeat, is not to be fully comprehended by us in the present life. It may be a mystery forever. For who can find out the deep things of God? (Job xi. 17.) No one can tell just how far unity of spiritual essence modifies and reduces the distinction involved in separate personalities as we know them. All we affirm is this: that, according to Scripture, the divine unity is essential, and the difference between the eternal Father, Son,

and Spirit personal, or of a personal nature. There is a vast mystery here. But it is not the only mystery that confronts us. There is no power or object in nature that does not rest in mystery, in the very bosom and sea of impenetrable obscurity. Who of us ever expects to learn on the shores of time the secret of the union of body and soul, of matter and spirit, acting and reacting upon each other, and so related by vital forces as to be a single being, a complex unity, as proved by the witness of self-consciousness? Most truly did the Apostle say: "For now we know in part, and we prophesy in part."

But if we cannot comprehend the Trinity, why is anything said of it in the Bible? Would not the Scriptures have been more useful, because less obscure and perplexing, if they had contained no references to this mysterious truth? We think not. Be the subject what it may, our knowledge of it is only partial; yet this partial knowledge is found to produce wonder, curiosity, desire, effort and progress; yea, partial knowledge has often proved sufficient to smother vanity, beget reverence, warn of danger, and point out the way of life. Men knew how to use the compass, and, by its direction, how to cross the pathless deep in safety, long before they had any conception (if they have this now) of the power which held it with unseen hand, and made its trembling point a steady guide in cloud and storm. Men have known by the Word of God of a future

life and a heavenly state, and have been animated to holy action by that knowledge, though quite unable to imagine the peculiarities of that life, and always baffled in their attempts to comprehend its glory. In like manner our knowledge of the Trinity, though partial, is sufficient to awaken awe, reverence, gratitude and praise in our hearts. It is all we need for religious direction and improvement. It is all we need to prevent us from relapsing into the coldness of deism or the distraction of polytheism. If the *unity* of the Godhead were not plainly taught, we should be liable, in the interest of clear thought, to regard the Father and the Son and the Spirit as three separate beings, like ourselves. If the *deity* of the Son and the Spirit were not plainly taught, we should be liable, under the influence of gratitude, to pay religious homage to our Saviour and our Sanctifier, even though they were not known to be truly divine. And if the *personal distinction* between the Father, the Son, and the Holy Spirit were not plainly taught, we should be in danger of rejecting the whole doctrine of grace through atonement, and of going back to Judaism or over to Islamism, where legal righteousness and despair are the sole alternatives.

In two particulars, especially, may a reverent belief of the Trinity prove helpful to our religious life. In the *first* place, it may help us to see how God can be forever both self-sufficient and benevolent. By saying that God is self-sufficient, we mean to say that

his being and blessedness are complete in themselves, and therefore independent of any other being; and by saying that he is benevolent, we mean to say that he is love, that good will to others is natural to him. For when we read, "Every one that loveth is born of God, for God is love" (I. John iv. 8), we feel that an affection really akin to Christian love, though infinite and eternal, must pervade and animate the life of the Godhead. And this is actually conceivable, if we can say with the Apostle John, "In the beginning was the Word, and the Word was *with* God, and the Word was God." (John i. 1.) For the term *with* denotes fellowship, intimate communion; in this case, the fellowship of the divine Word with the divine Father. And it is easy to see that if there are different selves in the infinite Being,—however interpenetrant, transparent and perfectly known to one another they may be,—there must be mutual and perfect love; for in every one of them must be constantly revealed, in personal form and beauty, the infinite virtues of their common nature. But, with any other view, we must believe, either that love is not an affection eternally active in God, or that he has had from eternity created objects on which to bestow his affection. By the former supposition, the innermost and highest activity of the Godhead is temporal instead of eternal, and mutable instead of permanent; and by the latter, the highest affection and blessedness of Jehovah depend upon

the existence of created objects. But such a dependence of God upon creation is inconsistent with any proper idea of his self-sufficiency or perfection. I am, therefore, convinced that the doctrine of the Trinity is very helpful to us in forming a conception of God as both self-sufficing and loving.

In the *second* place, this doctrine is a help to us in thinking of the Atonement. As a matter of history, we know that a rejection of the doctrine of the Trinity has almost always led to a rejection of the Atonement, while a cordial belief in the Trinity has been almost always accompanied with a belief in the Atonement. From this fact alone it would be safe to conclude that the two doctrines belong to the same system of truth. But this is not all that should be said. The Scriptures link them together in many places, and the method of interpretation which finds or fails to find one of them will find or fail to find the other. He to whom the Scriptures represent Jesus Christ as the Son of God—strictly divine and strictly human—will see in him a fit Mediator between God and men, and will receive the testimony of the Apostles to his atoning death. The mystery of a triune God accepted, a hundred passages of the New Testament, otherwise obscure, are made plain. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." (John iii. 16.) "Behold the Lamb of God, that taketh away the sin

of the world." (John i. 23.) "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins; and not for ours only, but also for the whole world." (I. John ii. 1, 2.) "For he made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." (II. Cor. v. 21.) "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I. John i. 7.) "Wherefore he is able to save to the uttermost those that come unto God by him, seeing that he ever liveth to make intercession for them." (Heb. vii. 25.) "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." (Rev. v. 12.)

Though my principal object in this essay has been to set forth, as clearly as possible, what seems to me to be the plain teaching of the Scriptures concerning a triune God, I am fully aware of the objections which are sometimes made to it, and might attempt, if it was necessary, to point out their inconclusiveness. But I will only remark: 1. That the biblical doctrine of the Trinity, as believed by evangelical Christians, *is not self-contradictory.* This will be evident, if you recall the fact that it does not affirm God to be in *all* respects one, and in *all* respects three, but in a *certain* respect one and in *another* respect three. To illustrate my thought: there is no

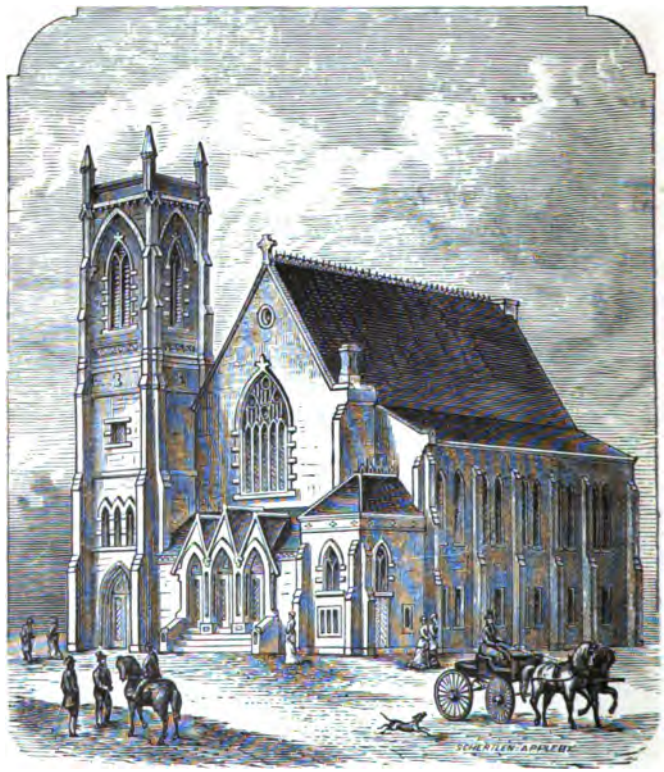
contradiction in saying that every man is three in essence, and one in person or consciousness. His being may comprise three distinct elements — a material body, a principle of life which pervades and animates that body, and a spirit which is united with both, but higher than either, rational, immortal, and fitted to "glorify God and enjoy him forever. I do not say that man has this triple nature; I only say that there is no contradiction in supposing that he has it. So, on the other hand, there is no contradiction in supposing that the personality of God is triple, and his essence single. In either case, our only duty is to ask for the evidence and follow where it leads. In the one case, as well as in the other, we are brought face to face with a mystery which no man ever yet comprehended or explained. Let us not stumble at mysteries. The universe is full of them, and from youth to age we are encompassed by them as by an atmosphere. Let us not imagine that we can comprehend the Almighty, "He is higher than heaven, what canst thou know?" My brethren, this is not a theme for philosophy, but for revelation. On this subject, above most others, we need to be as little children, accepting the facts as they are declared to us by "holy men who spake as they were moved by the Holy Ghost."

2. That the biblical doctrine of the Trinity, as understood by evangelical Christians, *is not inconsistent with some kind of subordination* on the part of

the Son to the Father. We may be unable to point out the kind or degree of that subordination, but two remarks will show the direction in which it is possible to look for light. *First.* The second person of the Godhead is generally set before us by the sacred writers in his state of incarnation or humiliation. Both prophecy and history are chiefly occupied with him as the Mediator, and in this office he took upon himself the form, place and work of a servant of God, though he was Head over all things to the church. A certain subordination to the Father is therefore involved in his mediatorial work. But the relation of sonship and official subordination among men is consistent with that of equality in every natural and moral excellence; may we not believe that it is equally so in the Godhead, whose personal distinctions are rooted in a common nature? *Second.* To say that the distinction between the Father, the Son and the Holy Spirit is of a personal nature, is to prepare the way for us to believe that some personal quality of the eternal Word rendered it divinely suitable that he should be the revealer of God and the Redeemer of mankind, and that some personal quality of the Holy Spirit rendered it divinely suitable that he should be the Sanctifier of men. Beyond this we need not attempt to go. We may be certain that there is an eternal fitness or decorum in all the acts of the triune God, but it is too much for us to expect to see and comprehend it in the present life.

3. That in prayer we should think of the Father, the Son, and the Holy Spirit as truly divine. We need not hesitate to address either of them in praise or petition. We need not, and we should not, fear to sing, "Come Holy Spirit, heavenly Dove." Though this is prayer and praise to the Spirit, the author of the new life is certainly God, since "every one that loveth is born of God" (I. John iv. 17), and those who "believe in the name" of Christ "have been born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13); that is to say, of God the Spirit; for "that which is born of the Spirit is spirit," and "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whether it goeth, so is (it with) every one that is born of the Spirit." (John iii. 8.) We need not hesitate to offer praise or petition to Christ; for that is what the first Christians did, when they called on the name of the Lord; that is what Stephen did, when he said, "Lord Jesus, receive my spirit" (Acts vii. 59), and that is what the hosts of heaven were seen and heard doing by the Apostle John when banished to the isle of Patmos. And, finally, we need not puzzle ourselves with any attempt to hold in our minds the unity and triperson-ality of God at the same time. It is enough for us to come to God as sinners saved by grace, recognizing the work of Christ in our behalf, and ready to ascribe

the glory of our salvation to the infinite God. It is enough if we honor God in the unseen Father, behold him in the face of Jesus Christ, and gratefully welcome his presence in the working of the Holy Spirit.



FIRST BAPTIST CHURCH, BALTIMORE, MD.
REV. J. W. M. WILLIAMS, D. D., PASTOR FOR THIRTY YEARS.

THE DIVINITY OF CHRIST.

BY REV. W. T. BRANTLY, D. D., BALTIMORE, MD.

I. Tim. 3:16. God was manifest in the flesh.

As to some facts respecting Jesus Christ, people of all parties and shades of opinion concur:—that he lived on earth at the period mentioned by the evangelists, that he was a man of upright life, that he delivered sundry discourses, some of which are extant in our day, that he was the founder of a religion which now numbers its adherents by millions, and that he was put to death by Pontius Pilate, at the instigation of the Jewish Rulers. Whether he wrought the miracles ascribed to him, indeed whether he performed any miracles at all, whether he rose from the dead after his crucifixion, whether he was a teacher sent from God,—these and other inquiries involving superhuman intervention have been constantly agitated; and different conclusions have been reached. This should not be surprising. For even among those who were brought into personal contact with him, who listened to his discourses, saw his miracles and observed his daily life, very diverse opinions prevailed respecting him. "Whom do men say that I am?" he asked his disciples on one occa-

sion. "Some say John the Baptist; some Elias, others Jeremias or one of the prophets," was the reply. They might have added, some call you "a gluttonous man, a wine-bibber, a friend of publicans and sinners; others say you have a devil and are mad; others still, that you are in league with Beelzebub and through your connection with the King of devils you are able to cast out inferior demons." The addition would have been true, for the sacred historians tell us that these opinions were expressed at different times in regard to his character.

As clashing views were held in reference to the person of Christ prior to the completion of his early work and his ascension to heaven, it might be supposed that after he had left the world great diversity of opinions would continue to prevail respecting himself and the work he had performed. Such accordingly we find to be the case. He had scarcely disappeared from the earth before controversies sprang up respecting his character and his teachings. In our day it is generally the divinity of Jesus which is denied. His true humanity is now universally conceded. But in the first century, we find a considerable number of persons, known as Docetæ, who asserted that Christ was a human being only in appearance. They taught that the being who sojourned among men, who ate and drank, and slept and wept, and experienced pleasure and pain, and finally was crucified, was only the phantom of a man.

Absurd as such an opinion appears to us, it would seem that the Apostle John regarded it as sufficiently serious to demand a refutation. The existence of this heresy explains the apparent repetition and tautology with which he emphasizes the humanity of our Lord when he speaks of "what he has heard, what he has seen with his eyes, what he has looked upon, what his hands have handled of the Word of life."

Three hundred years later comes Arius denying the proper divinity of Christ. In his view, Jesus was superior to man, above angels, more exalted in rank and dignity than any intelligence in heaven, but nevertheless a creature—there having been a time when he did not exist. This doctrine for a time enlisted many adherents. Indeed for several centuries all the leading nations of Europe appear to have been largely under its influence. Coming down to more recent periods we reach the days of Faustus Socinus, who in the fifteenth century declared that no religious doctrine should be received which could not be explained by rational methods, and as he could not understand how Christ the Son could be equal with God the Father, he rejected the doctrine of three persons in the Godhead. He believed that Christ was a good man, that his teaching was invested with divine authority, and that he suffered death as a martyr to the truth of his teachings. Socinus died in 1604. But his views are still held by

many persons in our own country and in Europe. Unitarians (though we do not admit their exclusive right to the appellation) is the name by which they elect to be called. But their views are essentially the same as those of Lelius and Faustus Socinus, who uttered them in the latter part of the fifteenth century.

But during all the years in which these discordant opinions have prevailed, respecting the character of our Lord, there have always been those who have been in full agreement with Simon Barjona, when he said, "Thou art the Christ, the son of the living God." And were the Saviour now to ask, as he did at the coast of Cesarea Philippi, Whom do men say that I am?—whilst the answer might be, Some say that thou art a human being and no more, it would also be, Millions believe in thee as the being "who was in the form of God, and thought it no robbery to be equal with God." They believe that thou wast God manifest in the flesh; and they are looking for salvation through thy name because they believe that thou art "able to save to the uttermost, all that come to God through thee."

But why do we hold these views of Jesus Christ? Those who believe him to be God should be ready to give a reason for the faith that is in them. For whilst it is true that if he be divine, and we refuse him the homage to which he is entitled, we are guilty of a robbery which imperils our salvation, it

is also true that if he be only a creature, we are obnoxious to the charge of idolatry if we render him the homage due to God only.

When we claim Deity for Jesus Christ, we must rely on divine revelation to substantiate the claim. We have no other source of proof. Some persons have said that natural religion suggests the necessity for a mediator between God and man. Granted the necessity, reason teaches further: it has been said that he should possess a dual nature; that is, he must be God and man at the same time. But we need better evidence than natural religion can supply, in support of a truth so momentous. As respects reason, it is enough for us to know that there is nothing contrary to her dictates in the declaration that there may be God the Father and God the Son also. For though she may not comprehend how this can be—since "great is the mystery of Godliness"—she must admit that it is more reasonable to believe what Revelation teaches to be true, than to trust her own uncertain light. It is not contended that the Scriptures teach with irresistible clearness, (to every class of inquirers), the divinity of Jesus. They do not, indeed, present any important doctrine so strongly as to defy resistance. The Scriptures—any of them—may be wrested. Our conduct in the pursuit and reception of truth, it has been well said, "is a part of our probation." Whilst the meek and honest inquirer may be able to

discover the truth, the self-sufficient seeker, filled with prepossessions for which he is mainly seeking confirmation from the Scriptures, will be left to wander in ignorance and error. If we appeal to the sacred oracles, with teachable and devout minds in quest of the truth on this vital question, I think we shall find the following propositions to be true:

I. The Scriptures declare that Jesus Christ claimed for himself a divine nature. It is natural to suppose that if Jesus had been truly God, he would have asserted this prerogative for himself, whenever it was proper to set forth his divinity. Had he made no such claim on any occasion, though the evidence for his Deity from other sources would still be conclusive, objectors would be ready to say that a superiority should not be awarded to Christ, which, by his silence, he virtually disclaimed. But the words of our Lord, on such occasions, as well as the construction placed on his language by those best qualified to judge, constrain us to believe that he declared his own true divinity.

1. See what occurred after the healing of the impotent man at the pool of Bethesda. The miracle was performed on the Sabbath day. The enemies of our Lord, always in quest of some vulnerable point at which they might strike the object of their hate, assail him as a profaner of the Sabbath. By his violation of the law he is guilty of death, and they determined to take his life. Aware of their

designs, Jesus excused himself, saying "My Father, worketh hitherto and I work." But this language, we are told, only awakened their fiercest displeasure. They sought the more to kill him, because he had not only dishonored the Sabbath, but said also that God was his Father, making himself equal with God. Should it be said that the Jews misapprehended the Saviour when they charged him with claiming equality with God, it may be replied that our Lord would not have permitted such a construction of his answer to pass in silence, had it been incorrect. His non-repudiation, his acceptance of their interpretation, attests its correctness; and in his case it is equivalent to the assertion of the claim for himself. The truth is, his language can have no other meaning; and it is plain, in our view, that he intended it to convey just the meaning which they accepted. It is as if he had said, "My Father worketh hitherto on the Sabbath day in his Providence; he heals the sick on this day; he makes his sun to rise and set; he sends the rain on this day; he makes the grass to grow and the flowers to bloom on this day; and I, who am his Son, work also in the same manner, and with the same authority, being Lord of the Sabbath as he is." Thus the language involves equality with the Father, and if equal to him, he must be Divine.

Accepting the character ascribed to him by his enemies, our Lord proceeds to assert his equality in an extended discourse. He tells them that "as the

Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." Surely he who can call back to life, from the repositories of the dead, any person whom he wills thus to summon, may "without robbery think himself equal with God." Being thus equal, he declares that the Father hath commanded that all men should honor the Son, even as they honor the Father. Is it the will of the Father that all men should believe in him as God? Then it is his will that they reverence the Son likewise. Is it the will of the Father that all men should worship him? Then it is his will that they worship the Son also. Is it the will of the Father that all men should obey him? Then it is his will that they obey the Son likewise. Such is the union between them that no man can truly honor the Son, without at the same time honoring the Father. The more we exalt Jesus, the more do we honor him who says of his Son, "This is my beloved Son, hear him." This is the teaching of our Lord respecting himself. It is apparent that throughout the discourse he is vindicating himself from the charge of arrogant blasphemies, and asserting his Divine nature. The language fairly and obviously understood, represents him as claiming true Deity.

2. A similar claim is made in that striking declaration, "I and my Father are one." I am aware that Socinians teach that in this Scripture our Lord is setting forth that between himself and Father there

is a unity of sentiment and action. They deny that it teaches any essential unity of nature. But if the Socinians are right in their interpretation of the expression, would the Jews, on hearing it, immediately have taken up stones to stone him? They surely understood him to affirm that he was one with God. For when he interrogated them as to the reason of the assault,—inquiring for which of the good works he had shown them their anger was excited,—they promptly replied, "For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God." Now, if the declaration of our Lord had been misapprehended by his hearers, he would not have permitted them to be misled on a point so important. Common honesty, to say nothing of true benevolence, would have quickly corrected the mistake. But so far from disclaiming the construction placed on his words, he accepted their interpretation of his meaning, and then, as on a previous occasion, he continued his discourse, exhibiting at length the intimate relation between the Father and himself.

3. In the memorable prayer offered on the eve of his crucifixion, our Lord claims divinity for himself, when, addressing the Father, he says, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." What is the glory to which reference is here made? It can be nothing less than the homage which is paid

to Divine beings. God was the object of angelic worship long before the foundations of the earth were laid. This it seems was shared by the Son before he became "God manifest in the flesh;" and can we suppose that God, who "never gives his glory to another," would have been glorified with any one who did not, like himself, possess a divine nature, who was not God equal to himself? The prayer manifestly implies the claim of Divinity on the part of Christ.

And so, when Philip asked that he might see the Father, the reply from Jesus implies a like claim. "Show us the Father and it sufficeth us." Have I been so long time with you and yet hast thou not known me, Philip? After all that you have heard from me, after having learned from me that I and my Father are one, are you still in doubt as to who I am? Let me tell you again, Whoever has seen me has seen all that it is possible for mortal man to see of the Father.

Such was the claim of Jesus. That he was a good man none nave denied who believe in his existence at all. The Docetæ who ignored his person, and the Arians who called him a preëxistent creature, and the Socinians who deny his divinity, all admit that he was a good man. And if this be his character then he will certainly speak the truth; and we must receive his testimony respecting his own Deity as absolutely true.

II. Whilst Jesus Christ asserted his own proper Divinity, he sustained his assertion by performing works which could only be wrought by the power of God. It might be said that the mere claim of any one to a character proves nothing. An impostor may claim to be king of the realm. Even a good man, through the imperfections of his judgment, may claim for himself prerogatives to which he has no just title. It is admitted that one claiming a divine nature should be prepared to furnish the world with sufficient reasons for such a claim. If Jesus, like Mohammed, had produced no miracles in attestation of his high claims, we should be as unwilling to believe in his Deity as to recognize the assumptions of the great Arabian impostor to be the prophet of God.

But his Deity was demonstrated by an impressive exhibition of the most unquestionable miracles. When the disciples exclaimed, on the Sea of Tiberias, "What manner of man is this?" they felt most profoundly that the Being who could tranquilize the angry elements with a word, was something more than man. He who could take a few small loaves and fishes, which a lad had brought with him, probably a lunch for his own use, and so multiply them as to satisfy the appetites of ten thousand people, (for if we include the women and the children, there were probably so many), and then gather up a larger amount of fragments than the original supply, showed himself equal to a work which is one of the

most indisputable proofs of divine power—we mean creation. The young man who rose from the bier on which the attendants were bearing him to the tomb and Lazarus, who returned to life after decomposition had proceeded to such an extent as to be offensive, proclaim a present Deity as manifestly as did the water at the marriage of Cana in Gallilee, which at its Lord's bidding, "blushed into wine."

I know it may be said that this argument for the Divinity of Jesus proves too much, since it would prove Moses, who wrought stupendous miracles in Egypt; and Elijah, at whose word the widow's son came back to life, and whose meal and oil were multiplied; and Peter and Paul who healed the sick and raised the dead, to have been divine also. Not so. These men never wrought miracles as Jesus did. They acted with a delegated authority which they never failed to recognize. Moses and others of the Old Testament saints worked miracles only as they were acting under Divine command. When Paul requires the spirit of divination to come out of the damsel, he asserts his order "in the name of Jesus Christ," thus attesting his own weakness, and the power of the Lord Jesus. "Eneas," says Peter, "Jesus Christ maketh thee whole." Here Peter in like manner attests at once the Divinity of Jesus and his own subordination. But Jesus acted in his own name and on his own authority. He had but to say, "I will, be thou clean," and immediately the

cleansing followed. With authority and power he commanded the unclean spirits and they obeyed him. The seventy came back to him saying, "Lord, even the devils are subject to us through thy name." Well then has it been said that "although miracles may be performed by mere men, that is, through their instrumentality, and so cannot by themselves be proofs of the Deity of those who, in this instrumental sense, performed them; yet as the miracles of Christ were performed in his own name, by his undisputed word, according to his will and for his glory, they plainly prove him to be Divine."

III. The Deity of Christ is further manifest in the declarations made of the fact expressly, or by fair implication, by God the Father. If God should send his Son into the world, it is quite reasonable to suppose (if his Son were a divine being) that the attention of men would in some way be drawn to the fact. This is just what we find to be true. At the commencement of his ministry, we hear the Father introducing him to the multitude, assembled at his baptism, with the announcement, "This is my beloved Son in whom I am well pleased." It is true that good men are often called sons of God in the Scriptures; but it is always with such qualifications, or under such circumstances as to indicate the limited sense in which he intended the expression to be understood. But when, on the banks of the Jordan, we hear the voice of the Father miraculously pro-

claiming the august character of the candidate who had just received baptism at the hands of John, and mark the spirit descending in the form of a dove, such facts indicate unmistakably that the object of such honor could be none other than the equal Son—even "God manifest in the flesh." And as at the beginning, so as he was entering on the last scenes of his ministerial life, the voice of the Father is heard in the Holy Mount reaffirming the utterance at Jordan, saying, "This is my beloved Son, hear ye him." Is it possible, if the Son had not been Divine, he could have been the recipient of such renewed commendation of the Father, after he had asserted his equality with God, had repeatedly allowed Divine homage to be paid him, and had, in fact, declared that he and his Father were one?

But we have something stronger than implication on this important point. The Father bears witness to the Divinity of the Son, when he commands both angels and men to worship him. Speaking of Jesus in his letter to the Philippians, the Apostle tells us "Wherefore God also hath highly exalted him and given him a name which is above every name;" that at the name of Jesus "every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Now says our Lord, "Thou shalt worship the Lord thy God, and him only shalt thou

serve." Is not then the fact that God commands rational beings on earth and in heaven—beings everywhere—to worship him, a testimony of God the Father to the Divinity of the Son? In like manner when the Apostle, in the first chapter of the Epistle to the Hebrews, citing the language of the Psalmist in the forty-fifth Psalm, "Thy throne O God is forever and ever," as the very language addressed by God the Father to God the Son, what room can there be to question the Father's recognition of the equality of the Son? Watts' theology is at once Scriptural and comforting in the familiar verse—

> "So strange, so boundless was the love
> That pitied dying men,
> The Father sent his equal Son
> To give them life again."

IV. The Deity of Christ is directly affirmed in repeated instances by the sacred writers. The testimony of these writers to the Deity of Christ derives all its value from the fact that they were divinely directed in their testimony. If you suppose that they were ordinary witnesses, liable to the frailties and errors of fallible men, their testimony upon the point would be of little value. But guided as they were by an unerring hand, we may depend on what they have said. Do they distinctly declare the Deity of the blessed Lord? Let the prophet Isaiah answer, "For unto us a child is born, unto us a Son is given, and the government shall be upon

his shoulders: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Hear the beloved disciple, "In the beginning was the Word, and the Word was with God and the Word was God." Who was this Word? The same that afterwards was "made flesh and dwelt among us." "Of whom," says the Apostle Paul, "as concerning the flesh, Christ came, who is over all, God blessed forever." Can language be more explicit than this in regard to the Divinity of Jesus? "He was in the form of God," says the same Apostle, "and thought it no robbery to be equal with God." And if he, wise and good as he was, thought it no robbery, there was none, and he was equal with God. Again says the same Apostle, "In him dwelleth all the fullness of the Godhead bodily." And yet again, "The first man is of the earth, earthy; the second man is the Lord from heaven." "Hereby," says the inspired John, "perceive we the love of God, because he laid down his life for us"—thus fulfilling his own words—"I lay down my life for the sheep." But we need not multiply this testimony. It is more than complete; it is abundant. The sacred writers, it would seem, seek to establish this vital truth by irresistible proof.

V. The worship paid to Jesus Christ, on earth and in heaven is another evidence of his Deity. We know that Christ was often addressed as Lord when

he was on earth. We know that he was often worshipped and that prayers were constantly offered to him. Here comes the leper worshipping him and saying, "Lord if thou wilt thou canst make me clean." Peter says to him "Depart from me O Lord, for I am a sinful man." Thomas cries out "My Lord and my God." The dying thief prays "Lord remember me when thou comest into thy kingdom." After his resurrection, the disciples come calling him Lord, saying, "Lord wilt thou at this time restore again the kingdom to Israel?" After his ascension, these same disciples "worshipped him and returned to Jerusalem."

Now, what would you think of any one, not divine, who would allow himself, through the ignorance of others, to be worshipped as God? You remember on one occasion, Cornelius fell down at the feet of Peter and worshipped him, but Peter disclaimed the homage. He would not for a moment suffer Cornelius to remain under the delusion that he was entitled to any such honor. "Stand up, I myself also am a man." So when John fell down to worship one improperly he was immediately corrected. "See thou do it not, I am thy fellow servant, worship God." Can any one suppose for a moment that the Lord Jesus would have received worship which was not his due?

Perhaps some one may say just here, the fact that these men worshipped Jesus proves nothing, since

it shows rather their opinion of his person than his true character. This would be true, but for what we have just seen—that our Lord allowed himself to be so worshipped. But more than this, he not only received this worship, but actually commended it. "Ye call me Master and Lord, and ye say well, for so I am." "I am your Master"; it is as if he had said "I have a right to lay my commands upon you. More than that, I am your Lord. I give you rest, I forgive your sins, and when you die I am he that will raise you up at the last day." Then, too, the Scriptures teach us that he who permitted himself to be worshipped on earth is receiving homage in heaven.

The dying Stephen called upon him after he had ascended on high, crying, "Lord Jesus receive my spirit." "I beheld," says John in Revelation, "and heard the voice of many angels round about the throne, and the living creatures and the elders, and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor and glory and blessing. And every creature which is in heaven and on earth and under the earth and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be to him that sitteth upon the throne and unto the Lamb forever and ever. And the four living creatures said Amen."

May we not call him God who accepted worship from men on earth, and who now receives the homage of saints and angels in heaven?

Need I multiply proofs from the sacred oracles in support of this cardinal article of our Christianity? It would be easy to do it. I could show you that attributes properly predicable of Deity only, are constantly affirmed of our Saviour, Jesus Christ. I could show you that works which God alone could perform were wrought by Jesus Christ. It could be shown that the names applied to God are also applied to Jesus—that the Deity of Christ is recognized in the prayers which were constantly addressed to him by Paul and the other Apostles—that when Christ commanded his Apostles to baptize in the name of the Father, Son and Holy Ghost, his equality with the other persons of the Godhead was asserted—that the benediction pronounced on Christian congregations is an act of worship rendered to Christ in connection with the Father and the Holy Spirit. But enough.

The discussion of the subject is closed. We have proved, we think, most conclusively, from the only authorized source, that the man who was born in Bethlehem of Judea, was indeed, "God manifest in the flesh"—"very God of very God." Who can think even superficially that the God of Glory should thus humble himself for sinners; should for the guilty and lost consent not only to this act of humiliation, but to a whole life of suffering, shame and

sorrow, and finally to an ignominious death upon the cross, without having his soul stirred to its lowest depths? What shall we say to such love? What words of gratitude can express the obligation we owe to such a benefactor? What devotion can adequately characterize the obedience which is his due? We can only summon our poor souls to stand still, and praise and wonder and adore. We say with the Apostle, "Thanks be unto God for his unspeakable gift." But how cold and unworthy is that word "thanks," viewed in connection with the gift? Still let us rejoice that, poor as it is, we can speak it. Let us love to speak it every day. Let the earliest consciousness of every morning hour find our hearts swelling with grateful emotions to the God-Saviour. Let the last thoughts of the evening hour be of Him who, God though he was, gave himself for us. Let our whole lives attest by appropriate deeds, the sincerity of our thanks. And let us look forward to the skies as the place in which we may repeat and continue evermore the praises begun on earth. For, after we have dwelt for ages on the theme, we cannot express all that ransomed sinners owe to such a Divine Deliverer.

"O for this love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues,
The Saviour's praises speak.

Angels! assist our mighty joys,
Strike all your harps of gold—
But when you raise your highest notes
His love can ne'er be told."

THE ATONEMENT.

BY REV. G. W. SAMSON, D. D., NEW YORK.

"And not only so, but we joy in God through our Lord Jesus Christ, by whom we have received the atonement."—Rom. v. 11.

For two reasons, this text is often conscientiously rejected as a statement presenting the gospel doctrine which the word "Atonement," as now used by theologians, implies.

In the first place, the word here translated "atonement" in the original Greek means "reconciliation." In every case but this the Greek noun is rendered "reconciliation," and the corresponding verb, as in the verse preceding our text, is always translated "reconciled." The word "reconciliation" does not present the full idea of what is now included in the doctrine characterized as the Atonement. For this reason the text seems to be objectionable as setting forth the doctrine to be considered.

In the second place, the old English meaning of the word used by our translators has changed since their day. Its old meaning was the same as that now implied in the word reconciliation. The old Saxon word "atone," as its composition implies, means

"at-one." The verb is *causative* in signification, meaning "to set at-one." So, too, the noun "atonement" meant, when our translation was made, "the setting at-one," or "that which sets at-one." Now, this changed meaning of the word — as those accustomed to encounter opponents to the gospel doctrine always observe — this changed meaning of the word atonement is so radically fixed in the mind of those trained to erroneous views of the Gospel doctrine, that it is impossible, humanly speaking, to make them see "the truth as it is in Jesus." For this reason, again, many evangelical Christians and Bible students have avoided the use of this passage as setting forth the Gospel doctrine.

For two reasons, in the present survey, this text is chosen: first, because of the New Testament term itself; and second, because of the doctrine involved both in the word and in its connection.

As to the word Atonement here employed, though but once found in the New Testament, it is often met in the Old Testament, in the version used for nearly three centuries by English readers. The people cling to the English translation; they will quote it, and even when the translation can be shown by scholars to be in terms now obsolete or incorrect, common readers will be led by the version in their hands. Here, however, the translation is correct. It gives truly the meaning of the original. The change in the meaning of the word, moreover, is but

partial. In the many cases in the Old Testament where the words "atone" and "atonement" are met it means all that is now involved in the term as used by evangelical theologians. Yet more, the English translators who had employed the word in the Old Testament in its comprehensive meaning, doubtless had reasons, in this single passage of the New Testament, to depart from their own ordinary New Testament translation, and to insert the word "atonement" instead of "reconciliation." Such was the comprehensiveness which Paul in this connection himself threw into the word, that fidelity to the inspired writer's thought demanded that here, and here alone, the comprehensive Old Testament word "atonement" should be introduced. And this fact suggests an added and controlling guide to the preacher, who should first find and then should thoroughly unfold the truth, not of the word alone, but of the word in its connection with other words, by which the Divine Spirit presents connected truth.

As to the doctrine, though not fully found in the word, it is found in the statement wherein Paul used the word. The word "atonement" here employed does mean, both in the inspired original and in the old English, "reconciliation." But the very idea of reconciliation implies former alienation, and some effective *means* by which that alienation is brought to an end. Reconciliation is but a *result* of something beforehand accomplished; it is an *effect* which

must have an adequate *cause*. When Paul used the word here his mind was so full of thoughts of the *cause* which had brought about the reconciliation that he filled in all the other words of the text with the statement of that cause. The mind that persists in dwelling on one word used by Jesus or Paul, and neglecting its connection, may unwittingly belong to the class referred to by the great Apostle, "who handle the word of God deceitfully." If this sinking of the subject in thoughts of the word be sincere, it must spring from man's natural heart, like that of Nicodemus; sincere indeed, but untaught by experience what reconciliation to God is, and what it implies.

Let us read again the statement here, in which there was such a fullness of associated truth that our English translators seemed compelled to drop the word "reconciliation" everywhere else employed and to insert the word "Atonement." It reads: "And not only so; but we also joy in God, through our Lord Jesus Christ, by whom we have received the Atonement." Packed with gospel hints as it is, linked also to a long preceding statement of truth, the text presents, and that in a manner most comprehensive and effective, this theme:

The Divine Atonement; its nature, ground and efficacy, as taught by the word of God and by human experience.

A careful re-reading of the text leads us to notice these points of thought. There is an "atonement'

provided for man; therefore, we should seek to comprehend its nature as a blessing needed by man. Again, this blessing is "received," not self-provided; and its author and giver should be held in mind. Yet again, it is "our Lord Jesus Christ by whom we have received the atonement," and as each of these three names—first, "the Lord," the Jehovah of the Old Testament, or God manifested; second, "Jesus," or Saviour; and third, "Christ," the anointed, or officially appointed—as each of these words is meant to present its own distinct idea as to the Atonement and its provider, the *ground* of the Atonement is here set forth. Yet once again, as Paul says, "*we* have received from *our* Lord Jesus Christ the Atonement," and as therefore "*we* joy in God," the inquiry must arise, for whom, and how far for each human being, is this provision made, or what is the efficacy of the Atonement?

We have, then, our theme in the text. The Atonement is certainly divine, not human, in its nature, in its ground, and in its application. And this overruling idea must be our guide as we seek in the word of God for that interpretation of the word which human experience compels us to accept; otherwise we cannot reach the truth. For, while the revealed statements of the Old and New Testament are our sole guide to religious truth, the inspired Scriptures teach us through human language; and human language is but the embodiment of ideas in the human

mind before language was framed. We must, therefore, first, carefully note at every point of our consideration the meaning of the words in the original Hebrew and Greek Scriptures which God himself chose in which the most clearly to present his truth to man. We must also, second, carefully consider the meaning of words in our English tongue, into which that original divine revelation is translated; for if, as readers of the Word, we attach differing ideas to the meaning of the Word we read, that Word will no longer be to us a divine revelation.

Most of all, if the word of God is the revelation of his own distinct idea of each truth belonging to our duty to him and to his redemption for us, no mind can hope to attain "the truth as it is in Jesus," except it be under the guiding and enlightening influence of the Divine Spirit. As Christ taught, "Except a man be born again he cannot *see* the kingdom of God," so Paul taught, "The natural man *receiveth* not the things of the Spirit." "God hath *revealed* them unto us by his Spirit."

Guided, then, by human experience, with prayer that we may be enlightened by the Divine Spirit's influence, we are to consider—

I. *The nature of the Atonement, as consisting in its three provisions: Reconciliation, Propitiation, and Expiation; which secure Justification.*

As the word of God to man is in man's language, already framed as the expression of human ideas,

Divine Providence has ordered that the efforts of ambitious popular leaders to impose and impress their own conceptions upon other minds should the more clearly illustrate his truth. Thus the "oppositions of philosophy, falsely so-called," Paul declares, were made, at the Greek cities of Ephesus and Corinth, the occasion of a fuller consideration and presentation of the gospel truth. This has, in our day and land, been witnessed in the case of Dr. Bushnell of Hartford, Conn. Observing in his youth that "no doctrine of the Atonement" yet presented had "received the consent of the Christian world," he sought, in two discourses delivered in the year 1848—one at the Harvard and the other at the Yale Divinity School,—to show that the "Atonement" is a "reconciliation" of man to his Maker, such as an offending man makes to his fellow. After years of added study it was perceived by Dr. Bushnell that this view implied nothing on the part of the Divine Being; but that it was simply a change in man. He was now convinced that reason taught that some new affection must necessarily be awakened in the divine mind. Recalling, therefore, the closing half of his first volume, he added, as a second element of the Atonement, "propitiation of the Divine Being." This idea he found everywhere in the philosophic religions of the world; as in India, Greece and Rome. This idea of "propitiation" he explained by Jonathan Edwards' statement that "God's love and pity

fixed the idea of man's sin and its penalty in his mind as if he had been really they." Thus the Atonement to Dr. Bushnell was, first, "reconciliation" in man, and second, "propitiation" in God. But while he found, as he admits, in the Greek language, words implying "expiation" and "expiatory sacrifice," and while he also found that such sacrifices have, in all ages before Christ's day, both among nations the most cultured and the most rude, been always offered, failing to recognize that human reason, always and everywhere, has felt the need of "expiation," as well as of propitiation and reconciliation, he denied that the New Testament teaches that in Christ's Atonement an "expiatory sacrifice" is provided. Contrary to Bushnell's forced conclusion, the Christian experience, as well as the honest intelligence of most readers of the New Testament, has recognized that the clearly-stated expiatory sacrifice of Christ is that which manifests to the intelligent universe God's love. This *expiation* is the essential provision of the Divine Atonement. The gospel doctrine of the Atonement, indeed, makes these three provisions, and in their inverse order, to enter into the nature of the Divine Atonement: There is, first, an "expiation," reconciling the universe to God's government; there is, second, a "propitiation," reconciling in the divine character "righteousness and love;" and there is, third, a "reconciliation" in man, removing the condemnation for past sin, and beget-

ting a new life of love to God and his service. And all these secure man's "justification;" so that, though sinful, he is accounted to be righteous.

Turning to the Hebrew of the Old Testament, we find that the word to "atone" is one from which our Saxon word "cover," both in form and meaning, is derived. This word is used about one hundred and forty times in the Old Testament; and thus often used it presents the leading idea in the nature of the Atonement. That idea, end and result accomplished for believing men is to "cover" the sins of which the sinner has been guilty. It is the thought of David, when, after his great guilt was revealed to him in the virtual murder and adultery which brought the great stain and formed the great crime of his life, he wrote the thirty-second and fifty-first Psalms; exclaiming, at the opening of the former, "Blessed is the man whose transgression is forgiven, whose sin is covered." It was not enough for David that he was assured of "forgiveness;" he wished his sin "blotted out from the book of remembrance." Further than this, as the Apostle Paul, quoting in Rom. iv. 8 the added expression in Ps. xxxii. 2, plainly teaches, it is the demand of human conscience and of divine truth, that in order to be "covered" and "blotted from remembrance" sin should "not be *imputed*" to the sinner; that it should not be charged to his account. This, yet again, leads to a further demand that man, the sinner, should be actually

justified from his transgression; the vital idea of the nature of the Atonement which runs through the whole history of religious experience as recorded in the Old and New Testament, and as witnessed in the history of Christian converts in every age and land.

Job, the earliest patriarch whose experience is recorded, since his age indicates (xlii. 16) that he must have lived some generations before Abraham, is a striking example of this demand. Divine revelation had declared as to Noah, who lived some generations earlier than Job, these three facts: First, that he "found grace in the eyes of the Lord;" second, that he was "a just man and perfect in his generation;" and third, that "he walked with God." The meaning of the word *just* here must, as Paul and Peter both teach, refer to his "justification by faith" from sin against God (Gen. vi. 8, 9; Heb. xi. 7; II. Pet. v. 7). The full explanation of what is thus briefly stated as to Noah is found in Job. Job is repeatedly designated by the divine pen and voice as "a perfect and upright man" (i. 1–8; ii. 3). Yet when his friends declare that he must have been "*unjust*," even towards his fellow-men, Job, in defending himself from the charge, (ix. 2), asks: "But how should a man be just with God?" Irritated into murmuring utterances by the persistent charges of his friends, young Elihu perceived at the close of the discussion that Job, even as to his sin against God, "had justified himself rather than God" (xxxii. 2). In his

reply the Divine Being declares that Job had exalted first his own "wisdom," (xxxviii. 2), and second his "purity" (xl. 2, 8). Both these, when reproved by the Divine voice, Job humbly confesses (xlii. 4; xlii. 2–5). His sincere repentance and faith are accepted, and his justification is declared by God (xlii. 6–8); and in this extended description the fullest as well as the earliest illustration of "justification by faith" seen in Christian experience is given for all time. Yet again in the brief record of Abraham Paul saw and repeatedly presented the same idea as fundamental in the nature of the Atonement, (Gen. xv. 6; Gal. iii. 6; Rom. iv. 3–22); while in all the redeemed from Abel to David, he declares that the same faith was illustrated (Heb. xi. 2 to xii. 3).

The fullest and most enrapturing view of "justification" as the essential feature in the result of the Atonement is presented by the Apostle Paul in the Epistle to the Romans. He first shows that all men are sinners; because, first, from nature, without revelation, they have "known" God, the reality and the penalty of sin, and the duty of repentance and faith in God; because, second, though knowing all this, the heathen had become vile in appetite and brutal in passion, the Jews had been insincere and hateful in spirit, while "all men had sinned," in that the most virtuous had "come short of the glory of God." Indeed, he declares that every human being, from the first of our race, had sinned so perfectly "in the

similitude of Adam's transgression" that all were as hopelessly lost as our first parents were. Hence the necessary provision for man's redemption was one by which (Ch. 3) "the righteousness of God in the remission of sins that are past" might be made clear; so that all the universe might see that God "might be just and yet the justifier of him that believed in Jesus." The special presentation of this accomplished result is found in the eighth chapter of this epistle. Having stated again (viii. 1), "there is now, *therefore*, no condemnation to them that are in Christ Jesus," the Apostle proceeds to explain how this fact can be true. Declaring that sinful man is "not willingly"—that is, not of his own choice—"subject to vanity," or to the weak, erring, sinful condition inseparable from his earthly and bodily life, but that he has thus been created "by reason of him who hath subjected him in hope"—that is, that Christ might show his glory and grace in redeeming him—the Apostle presents the following questions and responses: "Who shall lay anything to the *charge* of God's *elect*? It is *God* that *justifieth*! Who is he that *condemneth*?" Can any of the angels, he seems to imply, beings that never sinned, and who might regard it unjust that a sinful being should be treated as if sinless—can any angel condemn man? Have they, he seems further to imply, suffered at all by man's sin? And then, suspending, apparently, his reply till these thoughts may have

DENISON UNIVERSITY, GRANVILLE, OHIO.

been pondered, he responds to his own expressed question, "Who is he that condemneth?" "It is Christ, that died" for man, if any one, that has any right to condemn! Assuredly man must himself be satisfied—indeed all heaven must confess, after such a presentation, that "God *may* be *just* and yet *justify* the ungodly who believe in Jesus;" and who, with Paul, can say, "He gave himself for me."

Through all the history of Christian experience this view, substantially, has been conceived when peace and rest in Jesus have first been felt. In every age and land, from the day of Paul's conversion, Christian converts have conceived that Christ is both their substitute and surety; that he assumes as his own the responsibility of their past sin and of their future righteousness. It was this that the converted Brahmin had conceived, whose experience Dr. Duff, of the Scotch Presbyterian Mission at Calcutta, described. Dissatisfied with the religion of the Vedas, he had studied next the Buddhist, and then the Mohammedan faith. Still at unrest, he heard of the Christian faith, and came to Dr. Duff to be instructed in it. A month's reading of the Scriptures and of Scotch theology brought no satisfying light. One day, however, in poring over Paul's Epistle to the Romans, a new idea—that which we have traced—broke upon his mind. Perfectly enraptured, he went to his instructor to state his new conception. "And why," asked Dr. Duff, "were you

not satisfied with the Koran, which on every page declares that God is *merciful* and can *forgive* sin?" "Oh," exclaimed the converted Brahmin," "I was not satisfied to be *forgiven* through the mercy of God. I wanted to see how God could be *just* and yet *justify* the ungodly."

While sin is thus expiated, and the believing sinner is *justified*, human nature recognizes that the Divine Being must be "propitiated." It was this that Dr. Bushnell, by years of thoughtful study—proceeding backward from the first perceived element of the Atonement, the sinner's "reconciliation"—traced in man's religious history. It was ever and fearfully prominent in the history of the Greeks, in whose language the Old Testament was studied at Christ's day, and in whose tongue, also, the New Testament truth could be most fully presented. When, in the Iliad of Homer, the Grecian heroes embarking for the conquest of Troy are driven back by a storm, they are told that one of their chief deities must be "propitiated" by the sacrifice of the most lovely daughter of their commanding general. How fearfully expressive, how forcibly instructive, the history of such sacrifices! Let no one dare to treat with scorn the sacrifice of Christ Jesus on the cross; for in that act of scorn this agonizing demand of human reason and conscience will also be treated with contempt! Man needs a "propitiation" with God; and this, the Old and New Testament fully teach, is provided by Christ Jesus our Lord.

It was the deep conviction that "propitiation" was needed that caused "the horror of great darkness" to come over Abraham when, immediately after the declaration that "his faith was counted to him for righteousness," like many a Christian convert in later times, he showed a still distrustful craving for some visible proof of God's acceptance of him, and asked, "Lord God, whereby shall *I know* that I shall inherit" thy promise? (Compare Gen. xv. 6, 8, 12.) It was the agony of anxiety that God should be propitiated which made Moses "quake with great fear" when, having irreverently dashed the two tables written with God's finger, as he saw the people of Israel besotted in their drunken and idolatrous dance, and then, going back to meet the offended and aggrieved God whose servants he and they ought to have been, he thus addressed the people: "Ye have sinned a great sin. But now I will go up unto the Lord. Peradventure I shall make an atonement for your sin." This agony of yearning for "propitiation" with God breaks forth again immediately on his reaching the presence of the Almighty, as he utters the prayer, "O, this people have sinned a great sin! Yet now, if thou wilt forgive their sin—and if not, blot me, I pray thee, out of thy book which thou hast written." (Exod. xxxii. 31, 32.) The same need prompts the first exclamation of David's penitential prayer (Ps. li. 1): "Have mercy upon me, O God, according to thy loving kindness." It is this very word "propitious" that

is on the heart and tongue of the publican in his prayer, "God be merciful," or as the original Greek word means, "God be propitious to me a sinner;" and it is in answer to this prayer for "propitiation" that Jesus declares that the pleading penitent "went down to his house *justified.*" Everywhere in the New Testament as well as in the Old, in the words of the Apostles as well as of Jesus, "propitiation" is the second need of man the sinner, and the second provision of the Gospel. As Paul, in the words nigh our text (iii. 25) says of Jesus, "whom God hath set forth to be a propitiation," so John, in the closing record of the inspired New Testament (I. John, ii. 2), declares "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

The fact that "reconciliation" with God is the third element required in the "Atonement" is too plain to need extended confirmation from the Scriptures. As we have noticed, it is the essential idea in the old English word "atonement" employed in our text, which is a literal translation of the Greek term here used by the Apostle Paul. It is the final result, and hence, so far as human duty is concerned, the essential element for man's practical regard in the Atonement. Man's personal effort of mind and heart is concerned when Paul, on behalf of all succeeding Christian heralds, writes (II. Cor. v. 18-21): "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry

of reconciliation, to-wit, that God was in Christ, reconciling the world unto himself." But, to give emphasis to the fact that it is only so far as human duty is concerned that "reconciliation" is made prominent in the divine statement as to the Atonement, the great Apostle immediately adds, as the *means* by which this reconciliation of the world to himself is secured, "Not imputing their trespasses unto them." Setting forth then the agency by which this means is provided, Paul adds: "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." It is the "expiation" securing "propitiation," and this permitting "justification," that makes "reconciliation" possible.

Hence our text is worthy the prominence given it, since while the "reconciliation" of man to God is the special element here implied in the word "atonement," that very "reconciliation" is "received" from God, through the "propitiation" which reconciles in him his righteousness and love, and by means of the "expiation" which reconciles the intelligent universe to the divine character and government.

We are thus led on to consider—

II.—*The ground of the Divine Atonement: The sacrifice of our Lord Jesus Christ, offered for man's redemption.*

As the worldly-wise statements of ambitious men, step by step recognizing the full nature of the Atonement, serve to make clear its complete idea, so the

sincere effort of men of earnest mind to approximate, though they cannot attain to, "the truth as it is in Jesus," most forcibly presents the only *ground* of Divine Atonement; which the inspired Scriptures reveal, and which can alone meet all the demands of human reason. Here the mature and condensed statement of Channing is most instructive. In his special discourse on "Unitarian Christianity," speaking for his New England associates, Channing says: "A difference of opinion exists among us as to * * the precise influence of Christ's death on our forgiveness. Many suppose that the event contributes to our pardon, as it was a principal means of confirming his religion and of giving it a power over the mind; in other words, that it procures forgiveness by leading to that repentance and virtue which is the great and only condition on which forgiveness is bestowed. Many of us are dissatisfied with this explanation; and I think that the Scriptures ascribe the remission of sins to Christ's death with an emphasis so peculiar that we ought to consider this event as having a special influence in removing punishment, though the Scriptures may not reveal the way in which it contributed to this event."

This peculiarly frank statement, indicating a mind seeking light from revelation as well as from reason, indicates the way in which the human mind has in all ages been led to recognize the revealed ground of Divine Atonement. Channing's words, both in the

cited quotations and in their connection in his discourse, indicate a reference to "theories" of the Atonement which have prevailed. As each of these theories presents a "part," and a part only, of the truth revealed in God's "word" and in his "work," the human mind which studies that word, the effort of the Christian inquirer who is seeking "the truth," may be aided by recalling those theories.

The theories of the Atonement which have been extensively accepted are substantially five. They are each made to grow out of the view each theorist has maintained as to the fundamental element in human "sin," for which Atonement is made, and as to the essential nature of "Christ," who by his death atones for sin. The elements of sin are three—error, alienation, and unsubmission; and the first three different theories of the Atonement turn on the question, Which of these three elements of sin is the source of the other two? The natures attributed to Christ are two—the human and the divine; and the last two theories differ from the first three in making the divine nature of Jesus, rather than the human, give fundamental efficacy to the Atonement. And while in all ages, both before and after Christ's coming, and among nations with and without revelation, these differences of view have existed, yet the theories, as fully elaborated, have been ascribed to Christian writers of comparatively modern times.

The first, or lowest in its estimate of sin and of the Saviour, is the "Example Theory," attributed to Socinus. According to this theory, sin is fundamentally *error*—"amartia" in the Greek original; lack of understanding, as was seen in Eve, who was "deceived in the transgression." The Atonement for sin, accordingly, is the example of Christ, who, as a man, wins back the sinner from his error. The second is the "Moral Influence Theory," now ascribed to Bushnell. According to this theory, sin is alienation—"echthra" in the Greek—or "enmity against God;" illustrated in Adam, who "was not deceived," yet transgressed God's command. The Atonement for sin, consequently, is Christ's suffering morally, and only as a man, the innocent for the guilty; a suffering like that experienced by earthly parents and friends, and also by sinless angels, who grieve at the alienation of the sinful from the God whom they love; a suffering whose moral influence tends to reconcile those alienated from God, and to subdue their enmity. The third is the "Governmental Theory," illustrated by Grotius, the founder of the modern science of International Law. According to this theory, sin is "lawlessness," in the Greek, "anomia," translated in the New Testament "transgression of law;" an element seen in the "pride" or "rebellion" which was "the condemnation of the devil." The Atonement, therefore, is Christ's sacrifice, as a human representative

sent by God, of every earthly comfort; suffering every loss, and the most painful of deaths, as a substitute for man, condemned as a rebel; for, as all mankind, because of their relation to Adam, as heirs of a feudal lord, are subject to loss of property, of station, and of character, because of the guilt of an ancestor who has become a traitor, so Christ, by assuming as his own that sacrifice, makes the traitor's guilt to be counterbalanced by his merit. The fourth theory, that called "Material Substitution," fully wrought out by Anselm, of the Roman Church, and partially accepted by Calvin, among the early Reformers, regards the suffering of Christ, as man and God united, to be an equivalent in intensity and merit for the suffering which all mankind who are redeemed would have endured had they not been rescued from eternal misery. The fifth theory, styled that of "Moral Substitution," makes the moral weight of Christ's suffering, as divine and human, to be an equivalent whose moral influence reconciles angels and men to the government of God, and begets love supreme to his perfect character.

Without doubt there is valuable truth in each of these several theories; but each presents only a part, though the latter a most comprehensive combining of several parts, of the entire truth demanded by reason and fully presented in revelation. Sin is error, and Christ is an example for man. Sin is alienation or "enmity," and the moral influence of a

sinless being must have an effect in winning back those "alienated from God." Sin is the spirit of "lawlessness;" as Paul illustrates in his own case, when his heart rose in rebellion against God simply because the "law was good," and he *therefore* rebelled against it; while, moreover, Christ is the divine representative, taking man's place, as if the guilt of man's sin were his own. Still more true is it that Christ, as divine and human, suffered as no one, nor indeed all men combined, can suffer; the physical agony and the mental anguish he endured being as much greater than man's as his nature is greater. Yet more, and almost climactic in its comprehensive truth, is the revealed fact that in the sacrifice of Christ as God and man united, there was a moral impression on all intelligent creatures of God, human and angelic, which will at last reconcile them all to the character and government of God. And yet the essential fact revealed in the Old and New Testament as to the Redeemer and this redemption may be overlooked in the study of all, even of the last of these theories.

The opening revelation by Moses teaches that before Adam was formed, his Creator, "The Lord God," or "Jehovah God," the manifested Divine Being, had himself assumed human nature, so that he himself was prepared to appear in human form, "walking in the garden," and addressing the first formed pair with human voice. It is in accordance

with this stated fact that Paul says (quoting Ps. xl. 6 in Heb. x. 5) that before man's creation, Christ exclaimed, "A body hast thou prepared me"; that in that body, "a little lower than the angels," he was introduced into the world, and the angels were called on to worship him (Deut. xxxii. 43 and Heb. i. 6, also Ps. viii. 4, and Heb. ii. 7, 9); that "all things were made by him and for him" (Col. i. 16); and that all mankind, from Abel, who believed in him, already at man's first sin revealed as the "seed of the woman," "the Lamb of God to take away the sin of the world," should be redeemed by this one sacrifice. John, the last of the New Testament writers, is yet more explicit than Paul in these statements; that it was the "Word made flesh, by whom all things and beings were created" (John i. 2); that he is "the propitiation for the sins of the whole world," Abel himself being specially cited as "saved by faith" (I. John ii. 2; iii. 8–12); and yet more, that in the purpose of God and in the efficacy of his atonement, Christ was "the Lamb slain from the foundation of the world." The history of man's creation, of his first sin, and of the Redeemer's interposition in Eden, illustrated by the statements of Christ and his Apostles, is a key to the essential truth as to the ground of the Atonement, presented in the epistle from which our text is taken. All men from Adam, the Apostle teaches, have sinned under such circumstances that the statement is universally true, they "have sinned

after the similitude of Adam's transgression." All men, therefore, are redeemed, if saved, as was Adam; by the second Adam, the Divine Being who had before forming the first man assumed his nature; assumed the responsibility of his being placed under the circumstances which led to his fall; assumed the creation of man with the purpose of himself taking man's nature, suffering in it all that man in any age or combination of trial could suffer; and assumed all this in order that he might not only appear to be, but might actually "*be* just, and the justifier of him that believes on him." David had the conception that sin might really "not be imputed" to the sinful; while Paul teaches here that the sinner's penalty is assumed by Christ, while "righteousness," the righteousness of Christ, "is imputed to him who believes in him." The ground of the Atonement is, that the Creator assumes for his creature man, whenever any human being accepts his sacrifice as made personally for him — that believing man's Creator assumes the responsibility of his sinful condition, and of his "weak" spiritual nature while in probation upon earth. This great fact as to the Divine Atonement is on the very face of the New Testament, and even of the Old, from the time of man's creation in Eden till John's Gospel was penned. The history of human thought and experience makes this universal Scripture teaching both clear and entrancing.

In every age, among people without revelation,

just so far as men have formed a low estimate of the "exceeding sinfulness of sin," just so far, also, they have blindly trusted to personal rites and offerings of a material nature, or to personal efforts at purity of life for the expiation of sin, for propitiation with God and for reconciliation. So, too, in every age men who have had the Old and New Testament revelation, and yet have cherished the spirit of self-justification — such men have had low estimates of the demerit of sin, and, of course, of the Redeemer Jesus and of his work for man. This may be traced in the early days of the Roman Christian emperors, when to profess Christianity secured worldly preferment; as the discussions from Arius to Pelagius indicate. It is made impressive in the seventh century; when the corruptions brought in by worldly men led to the fall of the Roman Empire and the rise of Mohammed, who, while admitting all the miraculous facts of Christ's earthly life, insisted that he was not crucified, but that Simon, the Cyrenian, a guilty criminal who bore his cross, and on whom God stamped the image of Jesus, was crucified in his stead. The reason which Mohammed alleged for this denial of Christ's death, was the special proof both of its reality and of its efficacy. He denied Christ's death because it would have been unjust in God to allow a sinless being like Christ to suffer the penalty of sin; giving thus the strongest confirmation that *if* Christ died it was not for *himself*, but for sinful

men. This same perversion appears again at the Reformation, when, as Dorner and Ritschl, the great modern historians of the Reformation, both avow, the great framers of theories of the Atonement did not return to the Scriptures alone as their guide; but, as their name implied, they but re-formed old opinions. For, seeking to gather a church, not "of holy persons," but made up "of communities bound together by Christian ordinances," they sacrificed Christian truth to state policy. Hence arose at the very juncture of the Reformation the partial theories of the Atonement we have traced.

On the other hand, this fact can be traced most palpably in all human history. Whenever any human mind has been spiritually enlightened to see his sin as it is pictured in David's experience and wrought into his Psalms, and in Paul's world-wide observation as wrought into the Epistle to the Romans,—then the ground of Christ's Atonement has appeared to be this: it is Christ's assumption, at once as our Creator and Redeemer, of the responsibility of the sin of all those who accept his interposition for them. This can be traced in all the admired writers of every age and branch of the Christian Church; and it is in their profound reasonings but the echo of truth common to all the inspired writers. Moreover, whenever any profoundly thoughtful believer in other religions than the Christian faith has come to feel the yearning to be "justified by the righteous-

ness," rather than to be forgiven in the mercy of God, then the fact everywhere revealed in the Scriptures, that his Creator stands pledged as "surety" to secure by his own assumption this perfect redemption for those who accept it from him — this fact meets all the demands of human reason for an Atonement Divine in its provision and Divine in its ground, because it fully harmonizes God's righteousness and love.

But this expression, an Atonement for "those who accept it," thus far necessarily employed, demands itself an explanation, and leads to the consideration of—

III.—*The Efficacy of the Divine Atonement, as Expiation for redeemed men, Propitiation for unredeemed men, and Reconciliation for all beings.*

Thus far, it has been necessary, in considering the nature and ground of the Divine Atonement, to allude to its efficacy for men who accept it. The farther question arises whether it has an efficacy beyond that realized in those who are redeemed. The consideration of this requires careful notice of what the Scriptures state to be its efficacy, first for men who are redeemed, second for angels that have not sinned, and third for men and angels who, having sinned, continue in their sinfulness. This specially involves the harmony of the Divine Sovereignty and of man's free agency in those redeemed and those unredeemed by Christ's Atonement.

As to the efficacy of the Atonement for the redeemed, no statement framed by grateful and enthusiastic Christian hearts can surpass or even equal the reality. The redeemed by Christ are on earth, as John exultantly says (I. John iii. 2), "already sons of God," while "it does not yet appear what we shall be" since "when he," our Redeemer, "shall appear, we shall be like him;" while, moreover, they who "receive him" receive also from him "power to become the sons of God." Paul, too, exhausts the vocabulary of the most expressive terms, when he says that the redeemed are "sons of God," not by nature, but by the higher and most appreciative relationship, that of "adoption;" that this sonship by adoption makes us "heirs of God," in the double sense of being "glorified" in personal character, and of being blessed with every outward relationship that can exalt. Most of all, Paul teaches that we were "predestinated" by God "to be conformed to the image of his Son," who is exalted "above the angels," and that thus we are "joint heirs with Christ to an inheritance incorruptible, undefiled, and that fadeth not away." Yet more, in view partly of this future exaltation, but more in view of the natural interest which a redeemed spirit awakens, and of the personal joy which a saving change begets, Christ and his inspired Apostles enumerate as present and earthly blessings bestowed on the redeemed." "They already rejoice with joy unspeakable and full of

glory." They "have a hundred-fold" of every earthly comfort. "There is joy in the presence of the angels of God over one sinner that repents more than over ninety and nine just beings that need no repentance." In the songs, too, of the upper world there is a strain, "Thou hast redeemed us unto God," which only the saints of earth can utter; while the angelic choir listens and waits to join in the chorus, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

They are right, then, who place stress on these declarations; for they are statements of *fact*. They certainly err who, from these and such like statements, *infer* that Christ's Atonement has efficacy *only* for the redeemed. These are strong statements, indeed: "Christ loved the Church, and gave himself for it" (Eph. v. 25); "He loved me, and gave himself for me" (Gal. ii. 20); but they are not statements which *exclude* an efficacy that reaches *another end* in another class. There are other declarations that assert a positive efficacy, though not a redeeming power, over others than the redeemed. Such are the declarations of Christ and of Paul and of John to this effect. Christ declares (Matt. xx. 28), "The Son of Man came . . to give his life a ransom for many," which the Apostle Paul makes synonymous with the declaration (I. Tim. ii. 6), "He gave himself a ransom for all." Again Paul (Heb. ii. 9), "We see

Jesus, made a little lower than the angels, crowned with glory and honor, that he, by the grace of God, should taste death for every man." Yet again, John (I. John ii. 2), "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world;" in which expression the word rendered "world" is, in the Greek, "kosmos," or universe. It is impossible to suppose that Paul and John used, without special design, these expressions of an influence exerted by Christ's Atonement which reaches beyond the redeemed. They are right, indeed, who seek, in the connection of the statements just quoted for proofs that the *redemption* secured by the Atonement is limited to those who accept it; and yet the form of language chosen by the inspired writers is not by this qualification of the context made of no account in the writer's design.

Perhaps a harmonizing of important distinctions made in our study of the nature and ground of the Atonement may here prove an aid to reach the divine thought. In its nature, the Divine Atonement includes three elements, reconciliation, propitiation and expiation, their combined result securing justification. Of course no "expiation" is required for angels who have not sinned; and no expiation is made for those who have sinned but are not redeemed. There may, however, be "reconciliation" secured for sinless angels, and "propitiation" for unredeemed men. Yet, again: the ground of the

Atonement has appeared from our survey to be rather *moral* than *material;* not so much the fact that Christ's bodily agony and mental anguish was a measured equivalent for that which would have been endured by the precise numbers who are to be redeemed if they had been unredeemed. But Christ's sacrifice is a *moral* equivalent, in its united human and divine impression made on the universe of intelligent beings, which infinitely surpasses the impression which would have been made had all mankind been left to bear themselves the penalty of their own sin. Not detracting, therefore, in the least from the strongest possible statement as to the divine purpose and the divine accomplishment in the efficacy of Christ's Atonement for the redeemed, we should be prepared to receive the divine declaration as to another influence of the Atonement on beings not redeemed.

The case of infants, next after mature believers, demands consideration. That they are born with a sinful nature, Greeks, like Socrates, and Romans, like Cicero, without revelation, declare; while Virgil pictures that they need expiation, though among the nearest to the heavenly entrance. David, in the strongest terms, declares their depravity (Ps. li. 5); and yet his confidence in their redemption is as clear (II. Sam. xii. 23). Christ, in the last of his life, three times (Matt. xviii. 3–10; xix. 13–15; xxi. 15, 16) teaches that children, even infants, are to be saved; yet he

accords with their parents that "prayer" for the Divine "blessing" is essential if they "enter the kingdom of heaven" (Matt. xix. 13, 15; Mark x. 16). So John records (I. John ii. 12): "I write unto you, little children, because your sins are forgiven you for his name's sake." It is natural to suppose that, as the Divine Spirit acts directly on the mature mind in regeneration, so it may act on the undeveloped infant spirit. It is rational to conclude that, as those who can exercise personal faith are called to that exercise; while at the same time the faith of the weakest intellect is as acceptable as that of the profoundest thinker (I. Cor. i. 27), so "out of the mouth of babes and sucklings" God may "perfect praise." The Atonement of Christ to such may not bring conscious "reconciliation;" while it does provide for their "expiation" and "propitiation."

The interest of angels, both in man who is redeemed and the divine purpose accomplished by it, is the theme of frequent statement by Christ and his Apostles. Christ says that "there is joy in the *presence* of the angels over one sinner that repents;" his words justifying, doubtless, Watts' interpretation in his hymn, "Who can describe the joy?" etc., that it is the Divine Being, Father, Son and Holy Spirit, who manifests the greatness of joy, while, however, "saints and angels join" in its expression. Christ again says of his "little ones" (Matt. xviii. 10), "Their angels do always behold the face of my Father which

is in heaven;" while Paul (Heb. i. 14) asks, as if it were a truth universally taught, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" in which statement every word is full of meaning. We should be prepared, then, for Peter's declaration (I. Pet. i. 10–12) as to the interest of angels in the *purpose* as well as in the *work* of human redemption, when, after dwelling on the intense interest of prophets who could not comprehend that of which they wrote, "the sufferings of Christ and the glory that should follow," the Apostle adds, "which things the angels desire to look into." We may, yet more, be prepared for Paul's repeated statement as to the direct *effect* of the Atonement on angels. Thus, to the Ephesians (i. 9–12) he declares that it entered into the "purpose" of God, that "he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him," and then, lest this statement might be supposed to refer only to redeemed saints then in heaven, he adds: "In whom, also, we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be to the praise of his glory who first trusted in Christ." To make it clear that angels are affected by the Atonement, the Apostle adds, a little farther on in his epistle (Eph. iii. 10, 11), that the divine "intent" in the Atonement had respect to the

impression it would make on sinless angels. His words are, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." To make yet more manifest his specific meaning, in an epistle written at the same time with that first quoted, after repeating the transcendent and special blessings of the Atonement conferred on the redeemed (Col. i. 9–14), having declared that Christ was "the image of the invisible God," and yet "the first-born of every creature," or of the animate and human creation, that "all things were made by and for him," and that he is "the *head* of the *body*, the church," Paul adds this peculiar statement: that by Christ's Atonement the angels were "reconciled." His words are (i. 19, 20): "For it pleased the Father that in him should *all* fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven." We may readily conceive, as we bring together all of Paul's revealed statements, that angels, who saw some of their own number rebel against God and become hopelessly irreconcilable, and who then saw mankind sin and only partially recovered — the loftiest angels, seeing but *part* of God's way, could not "reconcile" to their finite judgment God's character and acts; while, neverthe-

less, they had such *faith* in him that they remained sinless. But the "sufferings of Christ" and the gradually manifested "glory that should follow" was to "reconcile" them in their virtuous longing for complete knowledge of God's purpose. Thus the Atonement had *an* efficacy—not that indeed of "expiation," or of "justification," but certainly that of "reconciliation," as Paul states, and perhaps of "propitiation," as John's language may intimate.

But another class than pure angels look upon Christ's Atonement—hopelessly fallen angels and the unredeemed among men. It is intensely interesting, and it is also practically important, to consider what the Scriptures say as to the impression made by it on them.

The relation of those who among men reject the Atonement provided in Christ is dwelt upon at large in the epistle from which our text is taken. Over his countrymen who "have not submitted themselves to the righteousness of Christ," Paul pours forth his anguish of heart in the opening of the ninth and tenth chapters. He justifies, however, their rejection, while Gentiles were blessed with redemption, by this profound argument. When, before their birth, Jacob was chosen of God for superior mental, moral and material exaltation, a divine appointment everywhere seen among brothers in the same family, the inferior might murmur; but what rational man would not, even in his worldly mind, condemn that

murmuring, and commend humble submission and faithful devotion in the lot appointed of God, who, like the potter, has "authority" as to the clay he moulds. But still more: When with a man like Pharaoh, hardened by his own cast of mind, and hardening himself even after his "wise men" and his "people" remonstrate, resisting the appeals of justice to the oppressed Israelites, and of God's Providence and Word, enjoining upon him his personal duty — when, with such a "vessel of wrath fitted to destruction," God, like his suffering people, "endured with much long-suffering"—"What if," asks the Apostle, "What if the Divine Being, *after* long endurance, leaves to his fate that persistent reprobate?" For, as the great Apostle in his high argument proves — an argument which, in his own day and in every age, has satisfied impartial reason — two ends were accomplished, which in no other way could have been realized: first, the glory of his grace in the redeemed, and second, of his justice on those who reject Christ's Atonement. And yet, think of it in whatever light we may, unreasonable as well as unreasoning men will retort, "Why, then, doth he yet find fault? For who hath resisted his will?" Yes; now, as in Paul's day, like vicious men condemned by all others yet excusing themselves for brutalizing indulgence, men will not "justify God."

But a time will come — is coming — when others than the redeemed will join in the admission and

adoring confession of David and of Paul, "That thou mightest be justified in thy sayings, and mightest overcome when thou art judged" (Rom. iii. 4). There is coming (Rom. ii. 5) "a day of the *revelation* of the *righteous judgment* of God." That day is "the last day," since not until all the efficacy of Christ's redemption on earth and in the universe has been realized, can the "revelation" be made clear. Then, whatever be now the judgment of unredeemed men and of fallen angels, *then* "every knee shall bow (Rom. xiv. 11) and every tongue shall confess." That confession will be that "Jesus Christ" is rightful "Lord;" that he will *justly* "confess before the angels" only those who "confess him before men," and that, *therefore*, he is "*worthy* to receive power and glory" eternal. So important is this final, transcendent efficacy of the Atonement that not only does Paul, as we have seen, make it his great argument in the latter half of this wondrous epistle, and also a point for allusion often in other writings, but John, in his final Revelation as to the future world and its events, twice alludes to it (Rev. xiii. 8, and xvii. 8) as specially illustrating the recognized wisdom and power, righteousness and love which at last all intelligent beings, though unredeemed, will behold in the Divine Atonement. John's revelation of that final confession is thus stated: "All that dwell upon the earth shall worship him, even they whose names are *not written* in the book of life of the Lamb slain before the foundation of the world."

If such be the *nature* and the *ground*, and such, most of all, the *efficacy* of the Divine Atonement, who on earth should not strive to comprehend and appreciate it? If "the angels desire to look into it," certainly the redeemed of earth should "search the Scriptures" to see "whether these things be so." If such be the present and future exaltation of a true Christian, "What manner of persons ought we to be in all holy conversation and godliness?" If, at the "*last* day," not only fallen angels, "greater than" men, will bow and confess that Jesus is "righteous" as well as self-sacrificing in all his sway—if at the "*last* day" all that dwell on the earth will "*worship*" Christ, even those "whose names will not then be written in the book of life of the Lamb slain from the foundation of the world"—who that is now "neglecting" the "great salvation" should not heed the great Apostle's appeal in this epistle? (Rom. x. 1, 13): "Brethren, my heart's desire and my prayer to God for my kinsmen according to the flesh is, that they might be saved." "Whosoever shall *call upon the name of the Lord shall* be saved."

THE PERSONALITY OF THE HOLY SPIRIT.

BY REV. A. J. GORDON, D.D., BOSTON, MASS.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."—John xiv. 16.

We have in these words a comparison and a contrast. The comparison is between Christ and the Holy Spirit. For the words "another Comforter" carry the thought, that Jesus is *one* comforter, and the Spirit who should come is *another*. Thus, by a single word, our Lord puts the Holy Spirit on the same plane with himself. There is no comparison between a person and an influence. If I say, "I am a man and you are another," I mean, of course, that you are another man. Thus it seems to me, we have our Lord's estimate of the Spirit established in a single word. Mechanics have an instrument, you know, which they call a "spirit level," which being placed across two objects, indicates when they are upon exactly the same plane. Such is the word "another" as here employed. By it Christ fixes forever the divine level between himself and the Holy Ghost. And whatever claim of divinity and personality he made for himself as the advocate with God—

for that is what the word here translated "Comforter" means—he now makes for the Spirit who was to come, since he puts that Spirit upon the same level with himself by calling him "another advocate."

And there is also a contrast between Christ and the Spirit. "*I go away,*" the Lord had three times said in the previous part of his discourse. Of the Spirit he says, "*that he may abide with you forever.*" It is the contrast between Christ's brief visit to earth, and the Spirit's perpetual and abiding presence on earth. And this comparison and contrast suggest two thoughts—the personality and the perpetual presence of the Holy Spirit.

I. It seems to me that the text teaches quite distinctly the personality and divinity of the Holy Spirit. For the word comforter or advocate could hardly be applied to other than a person. An advocate is one who stands for another, as a lawyer for his client. "If any man sin," says John, "we have an advocate with the Father, Jesus Christ the righteous." It is a word which strongly and especially carries in it the idea of personality. No concentration of spiritual influences, no combination of divine impressions could ever be intense enough to constitute an advocate. The sun's rays condensed to a focus will kindle a fire, but they can not make a sun, since they are only an emanation of the sun. And no spiritual influences, however powerful, can make a spirit or constitute an advocate, pleading, speaking and standing for us

before God. A person can produce influences, but no amount of influences can ever constitute a person.

Indeed, the more we study the word *paraclete* or "advocate," the more fertile do we find it to be in suggestions in regard to the personality of the Holy Spirit. It is that which takes the place of Jesus in his separation from his Church. "If I depart I will send the Comforter unto you." Here the thought is clearly that of a substitute for Christ in his absence. And when he says that it is expedient for him to go away in order that this substitute may come, a most powerful impression is at once made upon the mind, of the greatness and dignity of a being that shall be deemed worthy to take the place in the world which is about to be made vacant by the Son of God. If the Lord himself is a person, surely his vicegerent must also be a person.

But then we hear Christ, in the same discourse, identify himself with this person: "I will not leave you comfortless, *I* will come unto you." So closely and mysteriously related is the Lord to this coming advocate, that he thus speaks of him as another self. And if the Lord is divine, surely this advocate must be divine. And not only this. There is a constant identification of ministry and offices between Christ and the Spirit in convincing of sin, in revealing the truth, in intercession with God. As Christ testifies of the Father, so the Spirit testifies of Christ. Christ comes in the Father's name: the Spirit comes in

Christ's name. Christ makes known to men the things of the Father: the Spirit makes known the things of Christ. Christ reveals himself as one with the Father: and he reveals the Holy Spirit as one with himself. Christ is "an advocate with the Father": the Holy Spirit is "another advocate." Thus, in all our Lord's predictions concerning the Spirit who should come, he seems to be not only installing a divine successor in his place, but to be bequeathing to that successor all the offices and dignities and attributes which he himself had claimed. And this testimony of Jesus to the Spirit is more decisive than any word of that Spirit himself could be. For did not Christ teach us that even a divine being is not to base his claims upon his own testimony? "If I bear witness of myself," said Jesus, "my witness is not true." And so he appealed constantly to the testimony of his Father. So does the Holy Ghost appeal to the testimony of Christ. From the silent heavens God speaks concerning Jesus: "*This is my beloved Son; hear ye him.*" And just before Christ enters into those silent heavens that must contain him until the times of restitution of all things, he spoke concerning the Spirit: "*Howbeit, when he the Spirit of Truth shall come he will guide you into all truth.*"

What a being that must be to whom the Lord committed the trust of leading his disciples into all truth after his own departure! The Spirit, who was

to be a more advanced teacher than Christ, surely could not be a less exalted person; the one who was to enlarge and intensify the work which Jesus had begun could not belong to a lower rank of being than Jesus. In God's school men do not graduate downward any more than in man's school. And if the Holy Spirit were anything less than a divine person, I cannot conceive of Christ's dismissing his disciples to his tuition with the saying, "I have taught much, but this instructor will teach you more. I have led you as far as is yet possible in your present weakness, but he shall lead you farther. I have guided you into some truth, but he will guide you into all truth." And this is what he says in the words, "I have yet many things to say unto you, but ye cannot hear them now. Howbeit, when he the Spirit of Truth is come he will guide you into all truth."

Many regard the Holy Spirit as simply the moral influence of Jesus which remains in the world after his departure. But how feeble is the posthumous influence of even the greatest man compared with his personal presence! The echo can add no single syllable to the voice that creates it; the influence can, by no possibility, be greater than the man who exerted it. But we hear Jesus saying to his disciples, "When I am gone and the Spirit is come, greater works than I have done shall ye do; and further into the truth than I have brought you shall

ye be led." Can it be that this augmented power is but the momentum of his influence increasing after his departure? Can it be that this larger teaching is but the multiplying echo of his voice after he has ceased to speak on earth?

Napoleon is said to have uttered this prediction before his death: "When I am gone, my spirit shall come back to France to throb with ceaseless life in new revolutions." His spirit did come back in the sense of his personal influence, and its inspiration was more or less felt in European politics in subsequent years. But how very small the posthumous influence compared with the living man who shook all Europe by his giant tread. And how inevitably has that influence waned from year to year. But Christ said, "When I am gone, the Spirit of Truth shall come, whom I will send unto you." That Spirit came. The church became filled and energized with his presence, and instead of being feebler than before, now commences her mightiest conquests; now dim apprehensions of truth give way to clear and vivid knowledge; doubts succumb to doctrine, and fears to faith. The disciples are utterly transformed. John, who in carnal blindness would call down fire from heaven on his enemies, now glows like a seraph with the fire of love, writing, "God is love, and he that dwelleth in love dwelleth in God and God in him." And Peter, who before seemed so amazed and bewildered at every mention of his Master's death,

now makes that strongest of all statements of the doctrine of atonement: "Who his own self bore our sins in his own body on the tree." When I read Christ's predictions in regard to the Spirit that should come, and when I read in the Acts of the Apostles what happened after he had come, the impression is inevitable in my mind that there is an invisible divine presence filling the church and making it no less than a second incarnation of God through the Spirit. Looking at Jesus Christ, Paul exclaims: "Great is the mystery of Godliness, God manifest in the flesh." And looking at Paul and his companions casting out devils, healing the sick, and preaching the Word, who has not exclaimed to himself, "Great is the mystery of Christliness, Jesus manifested in the person of his disciples." "In whom ye also are builded together *for a habitation of God through the Spirit.*"

I have referred to the words "another advocate" as used in the text. Christ, in using this phrase, not only puts the Spirit on a level with himself, and in the place of himself, but makes him a co-partner with himself in the work of regeneration and salvation. As in a law partnership there is often a counsellor and an advocate—the one to advise in the office, the other to plead in court; so in the divine co-partnership between Christ and the Holy Spirit. The Spirit is the earthly advocate, counselling in the heart of man. Christ is the heavenly

advocate, pleading in the court of heaven. There must be a good case on earth in order that there may be a successful issue in heaven. And so we are told of the indwelling Spirit that "he helpeth our infirmities since we know not what we should pray for as we ought, and maketh intercession for the saints *according to the will of God*." Then the prayer which has been wrought within us according to the divine will, Christ takes up and pleads before the throne for us, "seeing he ever liveth to make intercession for us." Does the heart need comforting and enlightening, that "other advocate" searches its depths and voices its unutterable longings, and then the heavenly advocate prolongs and presses its suit before the Judge in heaven. Oh, blessed and unfailing advocacy! How can our case with such defendants be lost? "It is Satan's highest art," says John Bunyan, "to get us to take our cases into some lower court, knowing that he can never non-suit us in the court of heaven with such counsellors." God grant that in all the convictions of an accusing conscience we may have the wisdom to appeal to that court where the Lord Jesus has gone to appear for us.

Now what a testimony to the Divine personality of the Spirit is found in the very fact of such a partnership as this. Think you that in those sublime doxologies which are found in almost every epistle "to the Father, and to the Son, and to the Holy Ghost,"

it is a mere impersonal influence which is thus linked up into co-equal fellowship with God and Christ. And in that passage in the Ephesians where the whole Trinity is mentioned in a single sweep of thought, "Through *him* we all have access by one Spirit unto the Father," think you that it is only some mysterious breath or impression that is thus made partner with God and the Son of God? Oh, Holy Spirit! since our fellowship also is with the Father and with the Son, so lift us into the lofty plane of thy communion with God that we may never be so irreverent as to drag thee down to the plane of our earthly and finite fellowship! So near to Christ is the Holy Ghost, and yet so near, blessed be God, to us. Nothing in the New Testament so impresses me at once with the infallible deity of the Spirit, and with his familiar and tender fellowship with man, as that single phrase in the Acts of the Apostles, "*It seemed good to the Holy Ghost and to us.*" The first serious controversy and dissension had arisen in the church. Had Christ been present, how quickly they would have sought him out for his advice and counsel. But he had gone into heaven to be their advocate. Yet that other advocate whom he had promised had come. And so real and personal was his presence to the disciples, so plain and decisive was his counsel to them, that they could say with all the positiveness of a client returning from a conference with his lawyer, "It seemed good to my counsellor and myself to do

thus." Oh! that we knew such communion with the Spirit, and had such sensible manifestations of his mind, that instead of saying so often, "It seemed good to us," we might say, "It seemed good to the Holy Ghost and to us.

II. The text teaches also the abiding presence of the Holy Spirit in the Church. "That he may abide with you forever," or for the age, as it is in the original. Christ went away after a few brief years on earth, and sent the Spirit to fill up the interregnum between his departure and his coming again in his kingdom. The earth is now the abode of the Spirit, just as truly as it was the abode of Christ during his personal ministry. We have not now to pray for the Holy Spirit to descend, any more than the disciples had need to pray for Christ to descend while he was already with them. For these eighteen hundred years the Holy Ghost has been among men, convincing the world of sin, and of righteousness, and of judgment; witnessing and interceding in the hearts of Christians; often sorely grieved by their sins, as the Master was; his admonitions often quenched, his testimony often rejected, his counsel often refused; yet always having somewhere a body of true believers where he could make his home.

This coming and abiding of the Holy Spirit in the world seems to me the most powerful testimony to God's loving and persistent determination to dwell with men, however rejected and driven away by their

sins. Each of the three persons of the Trinity has in turn dwelt upon the earth. God walked with man in the garden, talked familiarly with patriarchs and prophets, and dwelt at last in the cloud of glory over the mercy-seat in the Temple. But he was driven away by man's sin. There was no cloud of glory in the latter days of the Temple. Jewish tradition has the strange story that that sheckina-cloud moved slowly away from the Temple in the days of Jewish apostasy, and for three years and a half hung over the brow of Olivet, waiting in vain for the nation to repent, and then disappeared. It is probably but a legend, but it is a striking prophecy, at least.

Now Christ, the second person of the Godhead, comes. "The Word was made flesh and tabernacled among us," says John. For three and a half years of his public ministry he pleaded with the people, only to be despised and rejected of men, till at last, turning to the Temple, he said: "Behold! your house is left unto you desolate;" and through the path of the cross, the resurrection and the ascension, he also went away. Then came the Holy Spirit—not to inhabit the temple on Mount Zion, but to dwell in a redeemed and regenerated church of living men: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" Do you wish to know where Christ is now? Without the slightest question I answer you that he is in the temple of God in heaven, in the presence of the

Father. Do you wish to know where the Holy Spirit is? With equal assurance I answer that he is in "the temple of God" on earth. "Know ye not that your body is the temple of the Holy Ghost that is in you?" Be terribly afraid, then, of the lusts that tarnish and defile this temple; drive out with the scourge of self-denial the avarice that would turn this temple into a house of merchandise, "for the temple of God is holy, which temple are ye."

This fact of the present, personal abiding of the Holy Spirit upon the earth cannot be too strongly emphasized. There is danger that we grieve this present Spirit by the unbelief that counts him absent. To forget an absent friend is a serious slight; but to forget a present friend, and be so little sensible of his nearness that we put him afar off in our thoughts, is a most grievous affront. The sin of the Jews was that they "knew not the day of their visitation," and looked and prayed for a Messiah yet to come, instead of believing on the Messiah that had come. With a telescopic faith they gazed on for the star of Balaam, saying: "I shall see him, *but not now;* I shall behold him, *but not nigh.* There shall come forth a star out of Jacob," and only an humble few had the simple faith to behold the Star of Bethlehem, already risen, and to follow where it led. Oh, the sin which puts God afar off, and cries, "Who shall ascend up into heaven to bring Christ down?" when the Word is nigh us, even in our mouth! So many pray for the Spirit now, calling to him beyond the stars to

come down to us, as though we knew not that he had been here for eighteen hundred years. I sometimes think that if Christ were to speak to us from the heavens, it would be to repeat to us concerning the Spirit what he once said concerning himself, "There standeth one among you that ye know not." The Spirit is here, and it is for us to open our hearts to give him entrance. Air only needs a vacuum to secure its swift and rushing presence. And the most prevailing prayer for the Spirit is a heart vacant of selfish idols. We need not and cannot repeat the day of Pentecost; for on that day the Spirit came down, never to return till this dispensation shall end. But the waiting and praying of Pentecost we have need constantly to repeat. And if we might but open to him a heart utterly empty of sin, the Spirit would come into us like "a rushing, mighty wind," and we should know the meaning of these words, "being filled with the Holy Ghost."

I have said that the Holy Ghost is given to abide on earth during the present dispensation, or till the return of Christ to the world. And how striking it is that all the ordinances and instruments through which the Spirit works are limited to precisely the same era. The Word of God is the instrument through which the Spirit regenerates and sanctifies. And how long does the office of the Word continue? "We have also a more sure word of prophecy whereunto ye do well that ye take heed as unto a light that shineth in a dark place *until the day dawn and the*

day-star arise." The ordinances of baptism and the Lord's supper are the agencies, in connection with the Word, for confession and sanctification. And how long do they continue their ministry in the church. "*Even unto the end of the age,*" are the solemn words with which our baptismal commission ends. "*Until* he come, is the refrain with which the commandment to observe the Supper closes. Thus ordinances that point to the absent Christ testify of the present Spirit. They tell of Christ's return by the limit which is put to their continuance. The Spirit, the Word and the ordinances are the moon and stars that are to light our midnight journey till Christ, the Star of Day, shall once more arise upon the earth. God grant that in memory of that Sun now set, and in hope of that Star to arise again, we never forget the lesser lights that rule the night.

Oh! Holy Spirit, help us to receive thee in the fullness of thine indwelling; to pray ever under the power of thy prevailing intercession; to walk according to thy holy guidance: to live in the power of thine endless life. Oh! Holy Spirit, open hearts that are yet closed to thy presence; convince of sin those who are saying to themselves "we have no sin;" convince of righteousness those who are trusting in their vain self-righteousness; and convince of judgment those who know not that by Christ's death the prince of this world is cast out, and "there is now therefore no condemnation to them that are in Christ Jesus."

REGENERATION ESSENTIAL TO SALVATION.

BY REV. E. G. TAYLOR, D. D., OF PROVIDENCE, R. I.

"Except a man be born again, he cannot see the kingdom of God." John iii. 3.

Is Regeneration essential to salvation? This question is definitely settled by our Lord himself, in his conversation with Nicodemus. In no abstract way could the necessity of the new birth have been so forcibly taught. In this "ruler of the Jews" we have the highest reach of nature and of law in their efforts to fit a man for the "kingdom of God." Here is their brightest blossom and their fairest fruit; but as God had not respect unto Cain and his altar garlanded with flowers and enriched with the best products of the earth, so our Lord could not accept the righteousness of Nicodemus—though none of Israel was more worthy than he—as fitting him to be a subject of that spiritual kingdom which Christ came to establish. Canon Farrar suggests[1] that the title in verse 10, "Master of Israel," may signify his rank as "the teacher" or "the wise man," the third member of the Sanhedrim. It is evident that he was a man

[1] Life of Christ, Vol. I., p. 199.

of culture, refinement, and of zeal for the law; a religious man, sincere in his convictions, and honest in his desire to do right. It would seem as if all meritorious qualifications met in him; and yet over against them all the unseen hand of truth had written, "come short," and "thou art weighed in the balance and found wanting." Jesus sweeps away with a breath all hope of fitness for God's kingdom by natural birth or natural development, saying, "except a man be born again he cannot see the kingdom of God."

I.—*Let us define terms.* According to Godet,[1] "In the view of Nicodemus and his colleagues, the kingdom of God was only this life glorified, and its appearance an external and political matter. Hence to them the new birth must be of the same nature as the first." But, though by the "kingdom of God" here is not meant heaven, yet it is the heavenly rule on earth, as if a section of heaven had come down to earth with heaven's atmosphere, and laws, and requirements for citizenship; it is the spiritual kingdom begun here, which shall be transferred to and continued in the eternal sphere; and, as our Lord uses the phrase, it is equivalent to saying that a man must be born again to enter heaven.

Though the phrase "born again" may be rendered, as in the margin, "born from above," the stronger

[1] Commentary on John, Vol. II., p. 48.

rendering of our accepted translation is better, both by grammatical construction and by the fact that Nicodemus so understands it, inquiring, perhaps with an assumed ignorance, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" The expression is one which denotes a change which is radical and fundamental, and implies that a man needs to be renewed in the very source of his being; that he must become a new creation, as much as if he were decomposed into his original parts, and formed anew. For, as says Dean Alford, "it is not learning, but life, that is wanted for the Messiah's kingdom, and life begins by birth." What this great change is, we shall discuss farther along.

In saying "Except a man," and in addressing one who was an exalted type of what education, sincerity and religious influences can do for a man, Jesus teaches us the absolute and universal necessity of the New Birth. It is something predicated of the whole human race, and grows out, not of unfortunate circumstances in which some may be placed, nor of special weaknesses and moral deformities which may be conspicuous in others; but out of man's condition as man, as lost, as dead, as ruined, as tainted through and through, and corrupted by sin, and as having a nature which is hostile to God and can never be brought into subjection to him. It is not of yonder dissipated and blasphemous wretch, nor of that

despised outcast, of whom Jesus speaks; but in this phrase "except a man," he embraces the noble and the virtuous, as well as the worthless and the vile. This was a hard saying to Nicodemus, and is now to such as would build up a righteousness of their own upon the rotten basis of the old self. But Jesus explains by saying, "That which is born of the flesh is flesh." It can never become spirit. It can never be other than flesh, with its sin and decay, and offensiveness to God. A skeleton in ribbons is still a hideous thing, and all the more unsightly from the futile attempt to give it an appearance of life. Man at his best is as much included in this necessity of Regeneration as at his worst. For it is only that which is *born* of the Spirit that is Spirit, and that birth of the Spirit is Regeneration. The tallest of men is not appreciably nearer the sun than the shortest. Both alike would need to cross the line of the sun's superior attractive power in order to journey to that great centre. Though they may differ in age, and height, and color, and attainments, yet in this "there is no difference;" and whatever differences there may be in men in the matter of cultivation, or moral development, they alike are included in our Lord's declaration, "Except *a man* be born again, he cannot see the kingdom of God."

There is force also in the word "see," as here used; for the old nature is blind, and cannot discern spiritual things. There is a spiritual world, a king-

dom of God, which has come down to us, but men do not see it, nor will they, until the new nature, which has spiritual vision, is implanted. Having thus defined the terms which our Lord employs in this broad and sweeping assertion, let us consider the great truth which is presented in it, that—

II.—*Regeneration, or the New Birth, is Essential to Salvation.* We may here define Regeneration as that act of God upon us by which, through the Gospel as a means, the governing disposition of the soul is made holy. It includes, or brings about, an entire change of character, and gives a holy meetness for heaven.

1. *The Scriptures are very full and explicit upon this point.* To the objections offered by Nicodemus, Christ replies, explaining the nature of the new birth, and repeating in the most peremptory form, "Ye must be born again." Indeed, our Lord expresses surprise that the "master" or leader "of Israel" should not know these things; because a careful study of the Old Testament Scriptures would surely reveal them. Not that Christ's phrase, "born again," will be found there, but the same teaching runs through them from beginning to end. All such Scriptures as represent man as destitute of spiritual life, as hostile to God, as dead in sin, as corrupt, as having a heart which is "deceitful above all things and desperately wicked" (Jer. xvii. 9), imply the necessity of the new birth, that man may

enter the heavenly kingdom. Early in the history of our race God saw that "every imagination of the thoughts of man's heart was only evil continually" (Gen. vi. 5.) The words "every," "only" and "continually" are significant. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good—no, not one." (Ps. xiv. 2, 3.) Can assertion of the condition of man's old nature as irremediable go further? Can any conclusion be stronger, or more legitimate from such facts, than that he must have a new nature if he would be in harmony with God and heaven? But in Ezekiel there is the direct teaching to this effect. "Make you a new heart and a new spirit; for why will you die, O house of Israel?" "A new heart also will I give you, and a new spirit will I put within you." (Ezek. xviii. 31; xxxvi. 26.) As also in David's prayer: "Create in me a clean heart, O God, and renew a right spirit within me." (Ps. li. 10.)

Thus much for the Old Testament, which abounds in expressions of equal force with those quoted, and which our Lord believed should have taught Nicodemus that doctrine which fell so strangely upon his ears. The entire scope of the New Testament is in harmony with the words of Jesus as in the text. The Apostle to the Gentiles sets at naught all the claims of the Jew as a child

of God on account of his descent from Abraham, saying, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." (Gal. vi. 15.) "If any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new." (II. Cor. v. 17.) The uniform testimony of the inspired writers is that, by nature, our state is one of irrecoverable ruin. "The carnal mind is enmity against God; for it is not subject to the law of God; neither, indeed, can be." (Rom. viii. 7.) And furthermore, man's condition is not only one of native ruin, but also of native helplessness, so far as remedying the fatal defect. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good who are accustomed to do evil." (Jer. xiii. 23.) There is no promise of blessedness in the future world to the unregenerate. Jesus says: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye that work iniquity." (Matt. vii. 21–23.) And the most terrible threatenings are spoken concerning such as remain in their sins. How fallacious are the hopes of the ungodly! And God is unchangeable, the day of reckoning will find him as determined to punish those who die in nature and in sin as when he uttered the proclamation of wrath. Look at the

thus." Oh! that we knew such communion with the Spirit, and had such sensible manifestations of his mind, that instead of saying so often, "It seemed good to us," we might say, "It seemed good to the Holy Ghost and to us.

II. The text teaches also the abiding presence of the Holy Spirit in the Church. "That he may abide with you forever," or for the age, as it is in the original. Christ went away after a few brief years on earth, and sent the Spirit to fill up the interregnum between his departure and his coming again in his kingdom. The earth is now the abode of the Spirit, just as truly as it was the abode of Christ during his personal ministry. We have not now to pray for the Holy Spirit to descend, any more than the disciples had need to pray for Christ to descend while he was already with them. For these eighteen hundred years the Holy Ghost has been among men, convincing the world of sin, and of righteousness, and of judgment; witnessing and interceding in the hearts of Christians; often sorely grieved by their sins, as the Master was; his admonitions often quenched, his testimony often rejected, his counsel often refused; yet always having somewhere a body of true believers where he could make his home.

This coming and abiding of the Holy Spirit in the world seems to me the most powerful testimony to God's loving and persistent determination to dwell with men, however rejected and driven away by their

branches will spring, is not only unharmed, but cherished and assiduously cultivated. A man in an easy chair cannot lift the chair with himself in it by tugging at its arms. He needs a power outside and above him. And men need a divine power to lift them from the weight of their own dead selves.

Regeneration is more than is included in a life of morality. Else the young ruler who came running to Christ with the all-important question, "What shall I do that I may inherit eternal life?" (Mark x. 17), would not have gone away sorrowful. Nor would it have been necessary for Christ to chill, with the words of the text, the advances of so distinguished and important a supporter as Nicodemus was likely to be. Society is permeated with the Pantheistic sentiment that holiness, or at least fitness for heaven, can be obtained by merely natural growth or development. Men tell us that "the salvation of the soul is no more miraculously obtained than that the grass grows, or the rain falls, or the sun shines miraculously." That is, salvation comes according to nature, as much as the swelling of the buds and the growth of the seeds. The mistake lies not so much in the analogy of development, as in the fact that holiness has in human nature nothing to be developed from. "Who can bring a clean thing out of an unclean? Not one." (Job xiv. 4.) There must be the seed created by the divine hand, and cast into the barren earth, before the fields can smile with

for that is what the word here translated "Comforter" means—he now makes for the Spirit who was to come, since he puts that Spirit upon the same level with himself by calling him "another advocate."

And there is also a contrast between Christ and the Spirit. "*I go away,*" the Lord had three times said in the previous part of his discourse. Of the Spirit he says, "*that he may abide with you forever.*" It is the contrast between Christ's brief visit to earth, and the Spirit's perpetual and abiding presence on earth. And this comparison and contrast suggest two thoughts—the personality and the perpetual presence of the Holy Spirit.

I. It seems to me that the text teaches quite distinctly the personality and divinity of the Holy Spirit. For the word comforter or advocate could hardly be applied to other than a person. An advocate is one who stands for another, as a lawyer for his client. "If any man sin," says John, "we have an advocate with the Father, Jesus Christ the righteous." It is a word which strongly and especially carries in it the idea of personality. No concentration of spiritual influences, no combination of divine impressions could ever be intense enough to constitute an advocate. The sun's rays condensed to a focus will kindle a fire, but they can not make a sun, since they are only an emanation of the sun. And no spiritual influences, however powerful, can make a spirit or constitute an advocate, pleading, speaking and standing for us

profession, as an ivy vine, spread with a profuse growth over them, concealing from man, but not from Christ, the rottenness within. It was to such as made broad their phylacteries, more intent upon carrying the law upon their foreheads than in their hearts; who uttered long prayers at the street corners, and gave but to be seen of men, that Jesus turned with withering denunciation, saying: "How can ye escape the damnation of hell?"

This work of Regeneration is not to be transferred to the intellect as its seat. That the understanding is enlightened and the mental faculties quickened in the process is true, but these are but accompaniments, and not the work itself. Perhaps the Scriptural truth as to this matter has no greater foe than that pride of intellect which arrogates to itself the right of first place and chief consideration, and would make itself the subject as well as the judge of even spiritual processes. The Gospel, to the ancient Greek, was foolishness; and it is now to some scientists, because it was neither discovered, nor can be fathomed, by the intellect. There is no flavor of man's wisdom in the cross; there is no detecting by men's microscopes the operation of the Spirit in the new birth, nor the dropping of the seed of a divine faith into the penitent heart. From the eye of mere culture, the spiritual world is hidden, and therefore men say that it does not exist. Hence the restlessness, and more, the antagonism, which this

levelling doctrine of the new birth encounters among many cultivated men, and the intense desire to carry it into the region of the head, and there settle it, when its sphere is distinctively that of the heart. For it is the heart, and it is the will, that are the seat of moral death and ruin, and it is with the heart that man must believe unto righteousness. A man bitten by a deadly serpent may have in his hand the sufficient remedy for the poison which is coursing through his veins, and which is about to bring congestion and death; he may hold it up to the light and admire it, and talk learnedly about its ingredients, and tell just how the medicine, when taken, will counteract the disease; and yet he may perish, and will, if he does nothing more. For it is not the hand that holds the medicine, nor the mind that discourses eloquently upon it, that is the point to be reached; but the whole system, of which the stomach is the centre, and from which life, through the remedy received into it, must radiate to every part. How many talk learnedly of religion, and even of the doctrines of grace, who recoil from the humbling teaching of the new birth, and like Nicodemus, know not "these things."

The new birth is not a creation of new faculties, nor an increase in the number of original endowments. Here is a man who yesterday was in sin, and to-day is in Christ. He is a new creature, by the operation of God through the truth. Yet he has the

same physical structure—the same eyes, face, form, mind, breadth, culture. Yesterday his tongue blasphemed God; such is not the case to-day—not because it is paralyzed, and cannot utter wicked words, for, on the contrary, it is active in praising God. His arm that was raised in rebellion is the same that now puts forth its energy in the Lord's work. If you ask him wherein is the difference, he may not be able to explain it. But, putting his hand upon his heart, he says: "The difference is here—old things are passed away; all things are become new." There is a new ruler in the house of the soul, who has swept and garnished it, and has taken possession as the controlling and governing force; who has rescued his faculties and powers from the thraldom of sin, and has purified and turned them about, and taken them into the exalted service of holiness. For these faculties of body and mind are not the seat of sin, and were not made for its base uses. They are adapted, by the divine hand, to higher ends. They may be fitted for such service as angels give, and find in it their true employment and development. Yonder is a ship upon the high seas, perfect in all its equipments, and freighted with precious lives and valuable merchandise. It was constructed for noble uses, and the sky is clear, and the winds are favorable to speed it on its way to its proper port. But there is an evil pilot on board, whose intent it is to destroy it. He is steering it

towards that reef of rocks, and, in his efforts to bring it to ruin, he is aided by the very excellence of its parts. The sturdy masts, and strong sails, and stiff breeze, but hasten it to its destruction. But change your pilot; put a true man in charge, and every spar and bit of cordage feels the difference; and wind, and sail, and masts, and rudder, all combine to bring the vessel safely to its haven. No illustration is perfect, and this is far from it; but it may illustrate this one point, that in Regeneration there is a new governing power, and that every fibre of body and mind is to feel the thrill of its rulership, and to own its sway. And this new governing power is no less than a new nature. It is not the divine method to seek to improve that which is dead and worthless, or to attempt to turn enmity into love. The old nature is beyond cultivation, even by the divine hand, and it is fit only to be crucified. There is the implanting of a new nature, the becoming "partakers of the divine nature" (II. Pet. i. 4); and this new nature begotten in us by God "with the word of truth" (James i. 18) is that which is the new man in Christ Jesus; is that which sings at the approach of its Lord; is that which alone rejoices in his love, delights in his presence, and, becoming master of the regenerated one, is in harmony with God and heaven.

If such be the nature of Regeneration; if it be higher, and deeper, and broader than man's best

attainments; if it be the crucifixion of the old, and the imparting of a new nature which hates sin and loves holiness; of a nature which is in harmony with God's character and requirements; then man must be regenerated, or he is in perpetual dissonance with the government and the holiness of God, at eternal war with his Creator—and that means eternal wretchedness and misery.

3. *Regeneration is essential to bring man where he is influenced by Gospel motives, and by the Word of God.* According to Scripture, we are "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." (I. Pet. i. 23.) Gospel truth is the means through which the new life comes to the soul. It is "he that heareth my *word*, and believeth on him that sent me, hath everlasting life." (John v. 24.) Now, all is in perfect keeping here. One needs to be begotten "with the Word of truth," which is the new birth, in order to be guided and moulded by the truth. But this truth is from God, and endures forever. There is no salvation but in conformity to it. "Indignation and wrath" are the portion of such as "do not obey the truth, but obey unrighteousness." (Rom. ii. 8.) In II. Thessalonians i. 7, 8, we are taught that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that *obey not the Gospel of our Lord Jesus Christ.*" And, in I. Peter iv. 17,

we are asked the solemn question, "What shall the end be of them *that obey not the Gospel of God*?" Furthermore, the children of God "purify their souls *in obeying the truth*" (I. Pet. i. 22), and are kept clean from the defilements of life by "*the washing of water by the Word.*" (Eph. v. 26.) In all of which we see that he alone is saved and conformed to the image of the Son, who hears and receives the Word; who has the new life come to him through the Word; and to whom the Word is "the lamp to his feet and the light to his path;" who is controlled, shaped, cleansed, seized upon and possessed by the Word; who can say with the Psalmist (Ps. cxix. 11), "Thy Word have I hid in mine heart that I might not sin against thee." But all this is the work, the accompaniment, and the result of Regeneration. It is the new birth alone, and not any culture of the old nature, which brings us into the position where the Word of God, which is the law of heaven, is infinitely sweet, and his will the soul's supreme delight. This is far from being the case with the unregenerate. "The ungodly are not so." Their delight is not in the law of the Lord, nor do they meditate in the law day and night. (Ps. ii. 2.) They cannot say, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (Ps. cxix. 103.) On the contrary, the Gospel falls upon dead ears; the book of God is shunned because it condemns them; its precepts, which mould the character for heaven, are

disregarded. How, then, can the unregenerate man be saved, when the Gospel, the means by which life comes to him, is unheeded; and the Word, which gives the heavenly pattern to which the saved conform, is to him as an idle tale?

4. *The Regeneration of the soul is demanded by the nature and employments of the Heavenly World.*

The superficial thought is prevalent that "the only obstacle to the eternal felicity of the ungodly is the determination of Jehovah to close against them the gates of the eternal city."[1] It is argued that, this being the case, God is too tender and complaisant to hold out in this arbitrary enactment, but will yield at last, in a gush of sentiment, and receive the evil and the good alike into glory. It seems to be conveniently forgotten that, "constituted as man is, misery is the natural and necessary result of unholy character. For God himself does not attempt the impossible task of saving his people *in* their sins, but *from* them."[2] Neither the torments of the damned nor the bliss of the saved will result mainly from the place to which they shall be consigned, though the place be hell with its horrors, or heaven with its unspeakable splendor. Not denying or underrating the positive punishments inflicted upon the lost, yet it will be true that "the hell of the sinner will be in his own bosom;" and if the hand of God should not directly touch him, yet

[1] Payne's Lectures, p. 388.
[2] Payne's Lectures.

his portion will be with the never-dying worm of an accusing conscience; with the unquenchable fire of self-reproach, with the torments of an unholy nature which shall know no restraints in its developments in sin. It is not an arbitrary fiat, "He which is filthy, let him be filthy still; and he that is holy, let him be holy still." (Rev. xxii. 11.) It is but the expression of the unalterable nature of things. Yet men, ignorant of the nature of the heavenly world, and picturing it as adapted to their unrenewed tastes, and imagining that a change of circumstances will cure the ills which attend this life, suppose that if, by any means, they could break down the decree which keeps them out, or could elude the vigilance of the angel wardens and enter, they would be supremely blest forever. They forget that character determines destiny, and that in the case of the angels who kept not their first estate, even heaven itself was a place of misery until they were cast out. It is a true sentiment which Milton has put into the mouth of Satan,

"Which way I fly is Hell; myself am Hell."

Could it be that the unregenerate man should enter heaven, it would yield him no delight. Its duties would be irksome, its pleasures insipid and joyless. The illiterate boor, shut up in the society of philosophers, soon wearies of their learned discourse, and longs to break loose and rejoin his boon companions. Now, to the unregenerate holiness is

insufferable here. They do not delight to meditate upon it, nor to seek after it. It belongs to a world outside of their existence. But holiness is the supreme characteristic of heaven. Seraphims there, with veiled faces, cry, "Holy, holy, holy, is the Lord of hosts." (Is. vi. 3.) "And into that city there shall in no wise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." (Rev. xxi. 27.) Holiness is the bliss of heaven. To be freed from the corpse of sin which is chained to us here; to be purified from every taint of evil; to be made holy like God, beyond the reach of the lusts of the flesh or the temptations of Satan; this is the ardent longing of every child of God, and because of this attainment, heaven to him is unutterably glorious. But there is nothing in death, nor in change of location, to give to the unregenerate man that relish for holiness and spiritual delights, which is foreign to him here, and which he must have to enter and enjoy the celestial city.

The pursuits of heaven are such as are here irksome to the unregenerate. For they are hearty and incessant service to God and the Lamb. In the view of the heavenly city, in Revelation, we see the four living creatures and the elders—as representatives of the Church of God—and the angelic hosts vieing with each other in their ascriptions of praise, and of honor, and of glory, and of power, to him that sitteth

on the throne, and to the Lamb forever. They sing with wondrous enthusiasm the new song of Redemption through the blood. But, however men may join in external acts of worship here, is it true that the unregenerate delight in the perfections of God, and in the atoning work of Christ? Is their will lost in his, and is it their joy to present their "bodies as a living sacrifice, holy, acceptable unto God, which is their reasonable service?" (Rom. xii. 1.)

To the redeemed soul, heaven is nothing without the enjoyment of God and the presence of Christ. Paul, in the fulness of his labors, expresses his desire "to depart and be with Christ, which is far better." (Phil. i. 23.) The Apostle John exultingly says: "We know that when he shall appear, we shall be like him, for we shall see him as he is." (I. John iii. 2.) And, in Revelation, Christ is seen in heaven as the Lamb bearing the marks of sacrifice, and the centre of adoration and worship. To meet him whom here we have known as the "man of sorrows," and see him as the glorified Son of God; to greet him not as a stranger, but as the friend who died for our sins and rose again for our justification; to be associated with him forever; this is the blessed prospect which stirs the Christian heart with a deathless enthusiasm, and causes us to joyfully respond to our Lord's declaration, "Surely I come quickly;" with the prayer, "Even so, Lord Jesus, come."

But, do the unregenerate delight in Christ here?

Is he to them the one "altogether lovely?" Is the thought of God one which inspires them with pleasure? or do they not desire to banish him from their minds and hearts? And if, perchance, the subject of personal union with Christ be introduced as a theme in their presence, there is constraint; and they are at ease again only when the topic is exchanged for some worldly one. Jesus is not

> "All the day long
> Their joy and their song."

They cannot sit under his shadow with great delight. How, then, shall they endure Heaven, when the presence of God and the Lamb is that which gives to the upper world its inextinguishable radiance? Introduce that unregenerate heart into the glorious company of the angels and redeemed. Let him visit circle after circle, and group upon group of the heavenly inhabitants, and endeavor to share in their service and delights, and what congeniality is there for such as he? He listens to them telling of redeeming love; he hears their acclamations of praise; he sees them striking their harps to the lofty strains of joy. But wherever he turns, there is but the one theme Redemption through God's abounding grace; and of this they never weary. There is the impress of holiness in their faces, and the mark of God's proprietorship upon their foreheads. He could not be

happy there, for to share in heaven's enjoyments, one must be born again.

Thus, not arbitrary is this radical saying of Jesus. The whole tenor of Scripture; the lost condition of man; the nature of the work of regeneration; the imperative necessity of a holy character; the nature of the heavenly world—all combine to give emphasis to this saying of Jesus, "Except a man be born again, he cannot see the kingdom of God."

PREDESTINATION.

BY REV. RICHARD FULLER, D. D. LATE OF BALTIMORE, MD.[1]

"And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am and whom I serve, saying, Fear not Paul: thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee. And as the shipmen were about to flee out of the ship when they had let down the boat into the sea, under color as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship ye cannot be saved." —Acts xxvii: 22, 23, 24, 30, 31.

It was Mr. Pitt, I believe, who, after reading Butler's Analogy, remarked that "it suggested more doubts than it answered." In removing one difficulty, we ought to be careful lest we create others which are greater. However, in speaking of the deep things of God, all we can do is to show how far the human understanding can go, when it ceases to obey reason, and debases itself to mere scholastic logic.

You are all familiar with the narrative of Paul's shipwreck. In spite of some plausible objections,

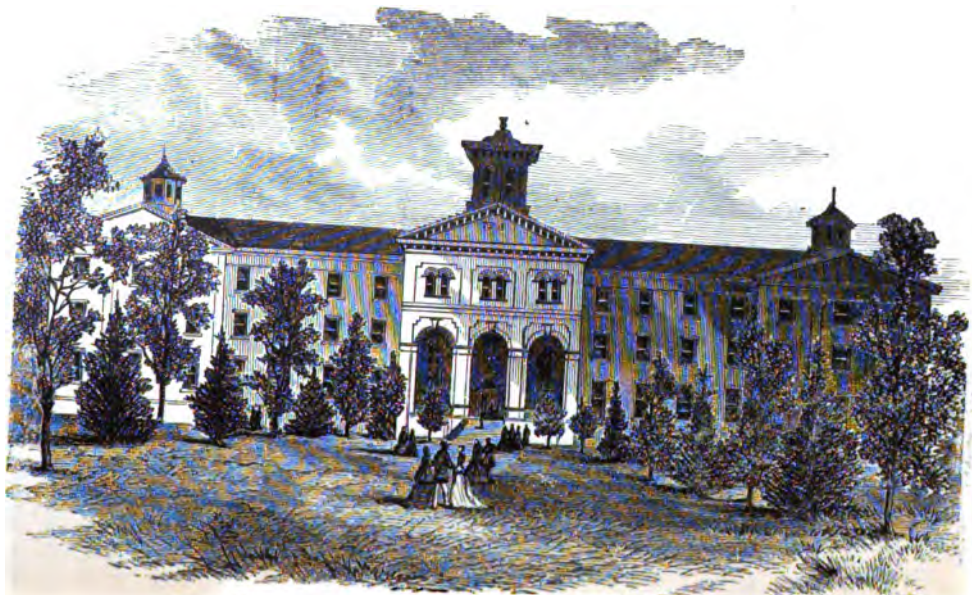
1 Taken from Fuller's Sermons, published by J. F. Weishampel, Jr., Baltimore, Md., in three volumes. $1.00 each.

it is certain almost to demonstration that the vessel was lost upon the island now known as Malta. The whole description is very graphic; the impending danger; the commanding attitude of the Apostle during that fearful night; his inspiring address as the dim morning light reveals the terrified, haggard company—two hundred and seventy-six in all—shivering on the deck of the sinking ship; the effect of his exhortation; and the rescue of all on board.

As you read the account, you feel that, if the sailors believed Paul's declaration as to a revelation from heaven, it would put fresh heart in them to work, as it really did. Nor does it strike you that there is any contradiction between this positive assurance of safety to all and the subsequent warning as to the impossibility of saving the passengers unless the crew remained in the stranded bark.

Our philosophers, however, are astonished at your simplicity, and, of course, at the simplicity of the Apostle and the inspired historian. For if God had determined that all should reach the land in safety, how could it be affirmed that in any case some would be lost?

The Roman centurion had, I dare say, quite as much sagacity as these cavillers, yet he urged no objection, but at once complied with Paul's counsels. And just so now. When in earnest, no man ever pretends that predestination has anything to do with his free agency. No farmer—though in theology the



CROZER THEOLOGICAL SEMINARY, UPLAND, PA.

most fierce hyper-Calvinist—was ever heard of, foolish enough to neglect the cultivation of his fields, because nothing can be left to contingencies, and, therefore, it is predetermined whether he shall reap a harvest or not. In a shipwreck no fatalist ever folded his arms, saying, "If I am to perish, I will perish; if I am to be saved, I will be saved." When danger presses, the peasant and philosopher alike cry to God for deliverance, and put forth all their efforts. It is only in idle speculations, or when seeking to lull their consciences in impenitence and disobedience, that the enemies of God insult him, by pleading his decrees as a pretext for their indolence and passions.

I am going to offer you some thoughts upon this difficult subject, treating it first doctrinally, and then practically. It is very seldom that such abstruse discussions find a place in this pulpit; and now nothing is farther from my wishes than that any of you should be encouraged to leave the paths of pure, undefiled, simple piety, for the mysteries of tangled metaphysical polemics. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

If we are properly engaged about the plain duties of the Gospel, we will not be tempted to perplex ourselves with the subtleties of controversial divinity, any more than will a traveller, pressing home-

ward, wish to leap into every quicksand that he may fathom its depths, or to rush into every thicket by the wayside that he may try how far he can penetrate. It was through pride of reasoning that man fell. Revelation constantly assails the arrogance which impiously arraigns the credibility of the divine word, unless our puny intellects can comprehend things which it is the glory of God to conceal. The design of the Gospel is to humble this temper, and to nourish in us the spirit of "a little child," without which the mind will go on sounding its dim and perilous way, till it is lost in endless mazes, bewildered inextricably in dark, interminable labyrinths.

As, however, men affecting to be wits and geniuses are, in books and in conversation, forever parading their flippancies on the question of predestination and free-agency, it is worth while to show them, once for all, how little they can take by their infidelity and ribaldry.

I. I am first to treat our subject doctrinally. And you see at once that it presents the very question which, century after century, has been the source of bitter controversy; which has not only supplied the sceptic with his sneers, but has exasperated pulpit against pulpit, church against church, and council against council. The problem to which I refer is that of God's decrees and man's moral agency, to solve which two systems have been advocated, two parties have been formed. Let us examine each of

these systems, let us hear each of these parties, whom—that I may avoid the shibboleths of hostile religious prejudices and factions—I will designate as the Libertarians and the Necessarians.

The Libertarians reject the doctrine of predestination; they deny that God has fore-ordained all things. But, now, can this negation be even mentioned without shocking our reason and our reverence for the oracles of eternal truth?

I might easily show that nothing is gained by this denial, that it only removes the difficulty a little farther back. This system rejects predestination, and maintains that God has left all men to act as they choose. But what is meant by a man's acting as he chooses? It is, of course, that he obeys the impulses of his own feelings and passions. Well, did not God endow him with these passions? Did not God know that if certain temptations assailed the creature to whom he had given these passions, he would fall? Did he not foresee that these temptations would assail him? Did he not permit these temptations to assail him? Could he not have prevented these temptations? Why did he form him with these passions? Why did he allow him to be exposed to these temptations? Why, in short—having a perfect fore-knowledge that such a being, so constituted and so tempted, would sin and perish—why did he create him at all? None will deny the divine fore-knowledge; and I at once admit that the

mere foreseeing an event, which we cannot hinder and have no agency in accomplishing, does not involve us in any responsibility. But when the Creator, of his own sovereign pleasure, calls an intelligent agent into being, fashions him with certain powers and appetites, and places him amid scenes where he clearly sees that temptations will overcome him—in such a case it is self-evident that our feeble faculties cannot separate fore-knowledge from fore-appointment. The denial of preordination does not, therefore, at all relieve any objection, it only conceals the difficulty from the ignorant and unthinking.

But even if the theory of the Libertarians were not a plain evasion, it would be impossible for us to accept such a solution; for it dethrones Jehovah; it surrenders the entire government of the world to mere chance, to wild caprice and disorder. According to this system, nature, providence, grace are only departments of atheism; God has no control over the earth and its affairs; or—if that be too monstrous and revolting,—he exercises authority over matter, but none over the minds and hearts of men. "The king's heart is in the hands of the Lord as rivers of water, he turneth it whithersoever he will";—such is the declaration of the Holy Spirit; but this theory rejects this truth. God exercises no control over men's hearts, consequently prophecy is an absurdity; providence is a chimera; prayer is a mockery; since God does not interfere in mortal

events, but abandons all to the wanton humors and passions of myriads of independent agents, none of whose whims and impulses he restrains, by whom his will is constantly defeated and trampled under foot. A creed so odious, so abhorrent to all reason and religion, need only be carried out to its consequences and no sane mind can adopt it.

And this heresy is condemned on every page of the Bible. It is deeply to be lamented that theological partisans so often treat texts of Scripture, as hired advocates in our courts treat those witnesses whose evidence damages their cause,—cross-examining and brow-beating the clearest passages,—seeking to perplex their plain meaning—and to extort from them a testimony they will not and cannot give. But after all ingenuity has been exhausted, how unequivocal is the language of inspiration. "The counsel of the Lord standeth forever, the thought of his heart to all generations." "All the inhabitants of the earth are reputed as nothing, he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?" "And they prayed and said, Lord show whether of these two thou hast chosen; that he may take part of this ministry and apostleship." "Whom God did foreknow he did predestinate, moreover whom he did predestinate them he also called." "Being predestinated according to the purpose of him who worketh all

things after the counsels of his own will." Passages like these might be easily multiplied, but I prefer to take another course, and to establish the doctrines of the Sacred Oracles by a sort of proof which is very striking, and which silences all cavil and sophistry.

The depositions to which I now refer are gathered from those narratives in which man's free agency is taken for granted or expressly affirmed, while at the same time, the entire event is ascribed directly to God's over-ruling decrees. Let us turn for a moment to these records, and let us begin with the transportation of Joseph into Egypt. Read the history of his mission to his brethren, of the conspiracy among these brethren to slay him, of Reuben's scheme to save his life and restore him to his father, of the arrival of the Ishmaelite merchants, of Judah's proposition to sell him to them, and of the cruel and unnatural traffic. There never was a transaction in which human passions—envy, hatred, revenge, cupidity—were more confessedly the sole ruling cause and motive from first to last. "And the patriarchs," said Stephen, "moved with envy, sold Joseph into Egypt." Yet the result, from beginning to end, is ascribed to God's purpose and decree. "And Joseph said unto his brethren, Be not grieved nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life. So now it was not you that sent me hither, but God." And the

Psalmist utters the same declaration. "He sent a man before them, even Joseph, who was sold as a servant, whose feet they hurt with fetters, he was laid in irons until the time that his word came, the word of the Lord tried him."

Take, next, the fatal obduracy of Pharaoh. In the book of Genesis it is repeatedly said that "Pharaoh hardened his heart and sinned yet the more," but in the same chapters it is declared that "The Lord hardened the heart of Pharaoh." And in the Epistle to the Romans it is written, "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout the earth."

In the first book of Kings, the people appeal to Rehoboam, to abate a portion of the burden under which they groaned. That monarch seeks the counsel, first of the old men, the former companions of his father, and then of the young men who had grown up with him. Wilfully rejecting the sage advice of the elders, he adopts the tyrannical measures recommended by the passions of his youthful associates. The consequence is, the revolt of the ten tribes. Here was an arbitrary decree of a despot, instigated by an evil heart and evil counsellors; yet the whole is attributed directly to God's decree. "The king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying,

which the Lord spake by Abijah the Shilonite unto Jeroboam the Son of Nebat."

In the same regal history, Ahab disobeys God; and the prophet is sent to warn him that, as a punishment, he shall be slain in battle. The monarch disguises himself so that he is not known; and "a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness, and he died." The archer aimed his shaft at no one, but discharged it "at a venture" against the confused masses. Yet it was winged and guided by God's unerring decree.

In the entire volume of the Book nothing is more fearful than the epitaph upon the soul of Judas Iscariot, spoken by the Saviour himself, "It had been good for that man if he had not been born." You at once perceive that this sentence consigned him to everlasting misery. The Universalist can never evade this passage. For if, after myriads of ages, the lost soul shall be released and translated to heaven, those centuries of wretchedness will be only as a moment, as nothing, compared with an eternity of happiness; and it would not then be true that the culprit had better never been born. But now this treason—though instigated purely by covetousness, the ruling passion of the apostate—was a part of God's pre-arranged purpose. "None of them is lost, but the son of perdition; that the Scriptures might be fulfilled." "The Son of Man

goeth as it is written of him, but woe unto that man by whom the Son of Man is betrayed, it had been good for that man if he had not been born." "Men and brethren, this Scripture must needs have been fulfilled which the Holy Spirit, by the mouth of David spake before concerning Judas, which was guide to them that took Jesus."

In fine, the great catastrophe of the Bible, the crucifixion of the Redeemer—if ever a deed was perpetrated by cruel, relentless malignity, it was the murder of that innocent benefactor of mankind. The actors in that tragedy were charged with heinous guilt in having "killed the Prince of Life," whom "with wicked hands they crucified and slew." Nor did these murderers attempt any palliation. "They were pricked to the heart," and cried out in anguish, "What shall we do?" Yet this conspiracy and its triumph only accomplished the predetermination of eternal wisdom and love. "Those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." "Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken and by wicked hands have crucified and slain." "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together: for to do whatsoever thy hand and thy counsel determined before to be done."

If anything be certain, then, it is that the anti-predestinarian system is wholly untenable. It is good for nothing, since it solves no difficulty, it stultifies our reason, it is practical atheism, and it contradicts the express assertions of the Bible.

This argument is highly pleasing to some of you, I perceive. I read your approbation in your countenances. I see you are ready to come forward and extend to me the hand of fellowship and cordial congratulation. "Certainly," I hear you exclaim, "all that you have advanced is incontestible; it is just what we firmly believe. None but an idiot can reject the doctrine of predestination. Reason and Scripture both condemn the heresy which leaves man a free, independent agent. We have always maintained this, and your reasoning ought to silence the presumption of those who proudly arrogate liberty of will and action." The men who thus speak belong to the other class I have mentioned; they are Necessarians; they hold that God not only foreknows but fore-determines all things; that his decree controls irresistibly all matter, all mind, all feeling, all action; and, therefore, that man's free agency is a tenet false, unscriptural, and absurd. Let us turn to this system, and examine it for a moment. Now, in the very outset we encounter one objection to this creed, which amounts to a refutation, and which nothing can remove; it is the consciousness of free

will and free agency which every man carries in his own bosom. Reason, refine, cavil as we may, one thing is certain, we feel that we are free agents. Consciousness is an inward faculty which informs us of what passes within us; and its intuitions are conclusive and final as to the principles of our mental constitution—just as the authority of the senses convinces us of what takes place in the outward world. No matter what metaphysicians and schoolmen say, I am not more sure that I see the sun in the heavens, than that I act in accordance with my own unrestrained volitions. Suppose a man should construct an ingenious argument to prove that you do not see and cannot walk. You might not be able to detect the fallacy of his reasoning, but so long as you do see and do walk, you know that his logic is all false.

Just so in the case before us; the testimony of the interior sense is equally conclusive against all specious denials of our freedom. Indeed, if our will and conduct are not free, they are, of course, under compulsion; and it is impossible for conscience either to approve or to condemn our actions or our motives; the deliberate murderer is no more guilty than the innocent victim of brute force, who, in spite of his protestations, is compelled to discharge a pistol into the breast of a stranger.

Whatever theological dogmas men may adopt, there are some original truths written in the very structure of our nature, and our moral responsibility is one of these primary truths.

But let us look a little more closely at this scheme of necessity, and see if it does not conduct us to issues quite as monstrous as those which have just shocked us in the opposite system. If man is not free, what then? Why, then, he is not accountable when he sins. If man be forced by necessity, it is absurd to predicate any moral quality of his actions, to call them either good or evil. If man be compelled, it is impossible to deny that God is the author of sin—of all the sin which is perpetrated. From conclusions so profane and repulsive as these, even the hyper-Calvinist and fatalist shrink back, yet they are committed inevitably to them by their creed.

This is not all. The system of the Necessarians is condemned by the Scriptures as unequivocally as that of their opponents. The cases which I have just now cited to establish the doctrine of predestination, are equally as convincing as to man's free moral agency. For you remember that the inspired writers expressly charge the crimes upon their authors, without the slightest intimation that God's decrees have anything to do with man's guilt. In fact, they announce each of the doctrines now before us in the same sentence without any attempt to reconcile them, without seeming to be aware of any sort of contradiction between them. Recall the illustrations I submitted to you a moment since—the cases of Joseph, of Pharaoh, of Ahab, of Rehoboam,

of Judas, of the crucifixion—and you will find them just as incontestable with reference to Liberty as to Necessity. They take for granted man's free agency, as well as God's sovereign and universal control. Indeed, it is manifest that every call, every threat, every expostulation, every exhortation in the Bible supposes that man is a free agent. If he be not free, if he be the passive victim of inexorable, irresistible destiny, the Sacred Volume is a compilation of glaring inconsistencies—of sheer, downright falsehood and mockery. If a fixed fate has fore-doomed men as mere machines, how can God utter those tender complaints of their conduct with which the Scriptures abound? If his decrees compel men, how can he so earnestly admonish and beseech them to repent and turn from their evil ways? If men are forced by God's pre-ordination, how can he utter that assurance, "As I live, I desire not the death of the sinner, but that he turn and live?" How could Jesus affirm that, if the mighty works done in Chorazin "had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes," and that if the mighty works done Capernaum "had been done in Sodom, it would have remained until this day?" In a word, if God's purposes bind men inflexibly in chains, what is the meaning of that touching, weeping exclamation, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered

thy children together even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate"?

If you have followed me, I think you will confess now, that neither of the two classes indicated can be right. The Libertarian is plainly in error when he rejects the doctrine of predestination; and the Necessarian is as plainly in error when he rejects the doctrine of free agency. And these are the only two parties. I am aware that some theologians profess to belong to a third and moderate school: and they undertake to reconcile the difficulties of our subject by this solution:—that God, who appoints the end, appoints also the means. This is the proposition advanced by Dr. Chalmers in an admirable sermon upon the very text now before us. It is no doubt very true; but it elucidates nothing, it only removes the difficulty one step farther. The advocates of this thesis do not belong to a third class, they are Necessarians, and ascribe all events to God's decrees as rigorously as if no agent had been employed. In a former part of this discourse I remarked that those who admit God's foreknowledge, but deny his fore-appointment, gain nothing by the discrimination; since, in the Creator, our minds can draw no distinction between foreseeing and fore-ordaining. I make a similar observation now as to the interposition of a medium. Nothing is gained by it. The unthinking may be thus satisfied; but it is an

old axiom, that he who performs an act by another, performs it himself. In human affairs God never acts immediately, except when working miracles; he uses instruments and agents. These, of course, are chosen by him; and if they are necessitated by his decrees—as is supposed in the case before us—the introduction of one or many agencies produces no modification in the system, which is that of mechanical force and stern compulsion. In these assemblies where you are compelled to listen in silence, a preacher may think that he has triumphed, when he thus disposes of an objection; but he deceives himself. His hearers see clearly that he has not fairly met the difficulty; he has only shifted it a little out of sight.

In the recital from which our text is taken, Paul announced, by express revelation from heaven, that not a soul on board the ship should perish. Yet when the seamen were about to leave in the boats, he as confidently declared that unless they remained in the vessel the passengers could not be saved. According to the intermediate system, the Apostle was very inconsistent in this last admonition; since he must have seen clearly that if God had predetermined the salvation of all, he had also indefeasibly adjusted the means, and that his decree could no more be frustrated by the treachery of the mariners than by the winds and the waves.

In reference to predestination and free agency,

there are, then, only two systems—that of the Libertarians, and that of the Necessarians. These schemes seem to our minds not only irreconcilable, but antagonistical. Yet the rejection of either involves us in consequences absurd and impious. And what is still more confounding, the Bible, with a directness and plainness admitting of no dispute or evasion, inculcates both of these conflicting doctrines, requiring our unmutilated faith in each, without even noticing the inscrutable difficulty and seemingly palpable contradiction by which our intellects are bewildered.

Thus perplexed and staggered, what are we to do? Thus far we have only been entangling ourselves in a labyrinth; following first a path which leads one way; then returning and pursuing another path running in the opposite direction; but every attempt involving us more inextricably, until we feel hopelessly lost. What are we to do? It is evident that there is only one hope left us. We must confess our absolute blindness, and procure a guide who comprehends all the dark intricacies; one in whom we have perfect confidence; who can and will conduct us safely; and we must surrender ourselves to him. Suppose that two men born blind were to enter into a dispute as to the color of an object; one affirming that it is red; the other that it is blue. It is clear that these discussions would be simple absurdities; since neither of them possesses that sense by which color can be known. Mr. Locke gives the case of a

blind man who insisted that he knew what the color of scarlet resembled; and when asked what, he answered "The sound of a trumpet." Their controversy could be decided only in one way. An umpire must be found who can see; and who will decide the question truly; and they must submit to his arbitrament. This analogy illustrates exactly our condition as to the subject before us, which is confessedly beyond the reach of human faculties. But, now, can we secure such a guide as we have described? Where is the arbiter to be found, who perfectly comprehends these deep things of God, and to whom we may with perfect confidence refer the difficulty?

My brethren, the guide, the arbiter we seek is before us. It is God himself. He understands fully his decrees; he also comprehends man's free agency; and he declares as we have seen, that all our speculations are wrong; that both these doctrines are true; and, of course, that there is no discrepancy between them. I have shown that it is impossible for us to reject either of these great truths, and it is equally impossible for our minds to reconcile them. But here, as everywhere, faith must come to our aid, teaching us to repose unquestioningly upon God's veracity; reminding us that "secret things belong unto the Lord our God;" and rebuking the arrogance which demands that our intellects shall penetrate and reconcile those thoughts of the divine mind which are as high above our thoughts as the

heavens are above the earth. With unspeakable condescension, God constantly invites us to confer and plead with him. "Come now," he says, "let us reason together." Only once, in all the Scriptures, does he silence the arguments of man by a stern, abrupt assertion of his sovereignty; and this is when an inquisitive objector has assumed the attitude of a caviller who, daring to believe less and presuming to comprehend more than is revealed, finds fault with his decrees because, as he pretends, they destroy man's moral freedom. It is this very presumption the Apostle cuts short by that sudden retort, "Nay, but, O man, who art thou that repliest against God?"

The pillar by which Jehovah led his people was luminous all night long, but in the day it became an impenetrable column of murky cloud; and it is thus God now reveals himself to us. His precepts and our duty are all so plain, that the wayfaring man, though a fool, need not err therein; but if instead of pursuing our way humbly and earnestly, we seek to fathom the abysses of his adorable wisdom, we are baffled; clouds and darkness are round about him, "he makes darkness his secret place, his pavilions round about him are dark waters and thick clouds of the skies." And, as in the wilderness the blackness proclaimed the majestic presence as gloriously as the splendor, so now, "it is the glory of God to conceal a thing." His independence, his infinite

superiority to all creatures, that reverential awe which is due to such a Being, require that much in his providence and everything in his secret counsels shall be inscrutable to man.

If from Paul the traveller, animating his harrassed, tempest-tossed fellow voyagers, we turn to Paul the theologian, and ask how the immutable purposes of God can be harmonized with the perfect freeness of men he does not attempt to gratify our curiosity; he has but one answer, he exclaims, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." And this temper—this humble confession of our incompetency, this profound submission of our reason to mysteries which are above us—is taught not only by inspiration but by natural reason. We have taken our text from the travels of an Apostle, let us borrow from another traveller a case of casuistry which has been well cited by his illustrious countryman, and which ought to be profitable to many now before me. This acute and accurate author has recorded much useful information concerning the Persians; and he tells us that among those Mohammedans the duty of remembering the limits of the human understanding is inculcated by the following curious anecdote.

"There were once three brethren who all died at the same time. The two first were men; the eldest having always lived in a habit of obedience to God;

the second, on the contrary, in a course of disobedience and sin. The third was an infant, incapable of distinguishing good from evil. These three brothers appeared before the tribunal of God; the first was received into Paradise, the second was condemned to hell, the third was sent to a middle place where there was neither pleasure nor pain, because he had not done either good or evil. When the youngest heard his sentence, and the reasons on which the supreme Judge grounded it, grieved to be excluded from Paradise, he exclaimed, Ah, Lord, hadst thou preserved my life as thou didst that of my good brother, how much better would it have been for me. I should have lived as he lived, and then I should have enjoyed as he does the happiness of eternal glory. My child, replied God to him, I knew thee, and I knew, that hadst thou lived longer, thou wouldst have lived like thy wicked brother, and like him wouldst have rendered thyself deserving of the punishment of hell. The condemned brother, hearing this discourse of God, exclaimed, Ah, Lord, why didst thou not confer the same favor upon me as upon my younger brother, by depriving me of a life which I have so wickedly misspent as to bring myself under a sentence of condemnation? I preserved thy life, said God, to give thee an opportunity of saving thyself. The younger brother, hearing this reply, exclaimed again, Ah, why then, my God, didst thou not preserve my life also, that I

might have had an opportunity of saving myself? God, to put an end to complaining and disputing, replied, Because my decree had determined otherwise."

Let us, my brethren, study this fable, and be instructed by these ingenious heathen. Other teachers begin by proposing to their scholars the examples of those who have distinguished themselves in learning. Jesus commences by setting before us a little child, and requiring us to cultivate an humble, docile temper. The fact is, we are familiar with *names*, and we mistake this for a knowledge of *things;* we adopt a system and love that more than truth. The inspired writers never set themselves to build up well adjusted scientific schemes; they simply announce "God's testimony." But *we* must compact the truths revealed into a regular symmetrical body of divinity; we examine the Sacred Oracles, not to learn all they disclose, but with a fixed determination to defend our theory. Hence we study, not the Bible in its amplitude, but the authors who advocate our dogmas. And hence, too, we seek to wrest those Scriptures which conflict with the beauty and harmony of our ingeniously constructed systems.

Do you receive the doctrine of predestination? Certainly. To reject it, I would have to stultify my intellect, to discard prophecy, which is based upon this truth, to abjure the unequivocal teachings of the

Bible, to believe that God had abandoned the earth to chance and disorder, and to plunge into I know not what absurdities. Well, then you do not receive the doctrine of man's free agency. Indeed I do; for otherwise I must renounce my own distinct consciousness, I must disbelieve the Scriptures, I must make God the author and yet the punisher of sin, I must precipitate myself into I know not what absurdities. I embrace both doctrines. Nay, more; I see clearly that if I reject either of these great truths and cling to the other, it will tow me away into fathomless depths of folly and impiety. But, how do you reconcile these two doctrines? Reconcile! I do not reconcile them at all. I am not required to reconcile them. Who made me a judge and reconciler of God's acts and attributes and clearly revealed testimonies? No, my brethren; let us rather with Job exclaim, "Behold I am vile, what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken, but I will not answer; yea, twice, but I will proceed no farther. Lo, these are parts of thy ways, but how little a portion is heard of him. I know that thou canst do everything; therefore have I uttered that I understood not, things too wonderful for me which I knew not. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven, what canst thou do? deeper than hell, what canst thou know?"

For my own part, as I contemplate these two grand doctrines I seem to see two parallel lines stretching away into eternity with thousands of other lines, all of which my vision can pursue but a little way. How they can ever meet, or whether they meet at all, I have no means of deciding. They appear to be ultimate facts, between which we can discover no links, but which are perfectly harmonious in the Divine Mind. We can discern no connection between them; but it is preposterous to affirm that there is collision;—*pre-posterous* in the exact meaning of the word, since a pre-requisite to such an assertion is a knowledge which we cannot possess.

When I affirm two distinct truths, you never refuse to believe each, unless I can show some connection between them. "There is such a country as England." "The sun is shining brightly." What would you think of his intellect who should say, Both these propositions are clear, but I will not receive them unless you show me the relation between them. Such a man you would pronounce a lunatic. Very well, now apply this reasoning to the doctrines before us. "God has pre-ordained all things." "Man is a free responsible agent." Neither of these propositions can be denied; why do you reject either of them, unless I can show the connection between them? You will reply, Because they contradict each other. Now, this I deny, and this you cannot possibly prove. The whole matter is

reduced to this single question: Can God foreordain all things, and yet form an intelligent being who shall be a perfectly free, moral, accountable agent? And it is clearly preposterous for any finite mind to attempt to answer that question; for the decision demands omniscience. God only can solve that problem, and, as we have his solution,—as he declares that he has peopled the earth with beings as free as if there were no decrees—our duty is plain. In this, as in other mysteries of Godliness, our speculations must cease, we must subject our "philosophy and vain deceit" to the decisions of Revelation. Reason must ascertain what God says, and then both faith and reason must acquiesce in humility and reverence.

True wisdom is always humble. The wisdom which descendeth from above is so profoundly humble that it at once confesses its ignorance and says, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." It feels that all our present knowledges are only puerilities which will be put aside when we become men—a sort of nescience which "shall vanish away" when our minds are emancipated from darkness. There is a region of truth inaccessible to argument and logic; there is a "sea of light" before whose excess of brightness our feeble intellects are dazzled into utter blindness. These domains we may one day fully penetrate. Now we can reach them, not by

reasoning, but only by childlike love. And for true spiritual wisdom only one course remains. As to predestination and other kindred subjects we must "have faith in God;" we must not expect to comprehend all the parts and bearings of all things revealed in the Bible; we must never carry our systems farther than the teachings of the Word will justify; especially we must never impinge upon the clear doctrines of revelation. A profound philosopher has well remarked that "the wall of adamant which bounds human inquiry has scarcely ever been discovered by any adventurer until he has been roused by the shock which drove him back." All which is necessary to the perfect repose of a devout mind, is the knowledge, either that the truth has been ascertained, or that it is inaccessibly concealed in the abysses of light in which God dwells. As to the abstruse topics upon which we have been meditating, we may, therefore, rest from all speculations with perfect confidence. If we attempt to explain and reconcile the doctrines of predestination and free agency, we find impassable barriers hemming us in, and sharp adamant striking us back. But the proofs of these doctrines are irrefragable. Their harmony we must leave with God; it is an ultimate fact transcending our thoughts; but clear to that Intellect which is the supreme fountain of all light and love.

II. So much for our text treated doctrinally. The few moments which remain I devote to the practical

lessons of our subject, for these are very important; darkness serving us for light; darkness teaching us more than light—even as night reveals more of the starry glories of the firmament than the day.

And, first, it will not be in vain that I have conducted you through the intricacies of this discussion, if, once for all, we learn the folly of human wisdom, when in the presence of the deep things of God; if we are convinced that the philosopher must discard his "oppositions of science falsely so called," and must, with the peasant, meekly receive the communications which God has vouchsafed to man. Those who cavil at the mysteries of revelation, and those who pretend to solve them, always affect superior wisdom and penetration; but in fact they only betray a want of thought. "I do not understand everything connected with this proposition, therefore I cannot believe it." The man who reasons thus will have a very short creed, for what truth is there, even in nature, which does not involve mysteries? Such language is simply foolish. For, whatever be the obscurities and difficulties of the Gospel, there is nothing in them unworthy of a religion which is divine, they are "mysteries of Godliness" inspiring sacred veneration, teaching us to be holy. And whatever system we may seek to substitute for the Gospel—the religion of nature, infidelity, atheism—we cannot escape mysteries; we can explain nothing; we can only lose ourselves in fresh obscurities and

difficulties. In heaven God promises that all shall be explained, as far as finite intellects can comprehend his conduct and perfections; but at present, every reflecting mind confesses that we are surrounded on every side by inexplicable enigmas. If anything be certain, if anything be true, elevating, worthy of all our confidence, it is the revelation contained in the Bible. Abandon that and we must surrender ourselves to universal scepticism.

There is, even among those who profess to be Christians, a want of that full confidence which the Bible challenges as a revelation from God. We must correct this lurking infidelity. When we consider God's relation to us, and the incompetency of nature and reason to instruct us as to our future destiny, a communication directly from heaven seems to be an indispensable part of the divine intercourse with this earth. And supposing that God's goodness and justice would cause him to make a revelation to man, there are only two ways by which it can be authenticated. These are, first, credentials conclusive to the mind; and secondly, internal evidence which convinces the heart—for the heart has its reasonings, and in religion they are prompter and surer than the deductions of the intellect.

Now, examined by each of these tests, the Sacred Oracles establish at once and forever their divine origin; and reason tells us that her highest office is to receive in all their integrity the things which "eye

hath not seen, nor ear heard, neither have entered into the heart of man, but which God hath revealed by his Spirit." To require God to reveal nothing which we cannot comprehend, is to demand of him more than he has done for unfallen angels, more than he can possibly do for any finite being. These pretexts are the stale cavils of philosophy flown with vanity and conceit. They are not only insane, but impious; for have these men any claims upon God? In a word, they are manifestly but the shifts and mere subterfuges of an evil heart; since if these objectors knew all they demand to know, their duty could not be made any plainer than it now is.

Theological prejudices are proverbially inveterate, and I do not expect that the arguments urged in this discourse will detach a single partizan from the creed to which he has long been bigoted; but surely the incomprehensibility of the divine mind ought to rebuke the fierce controversies which too often embitter the hearts of Christians; in waging which they entirely forget the admonition, that—though we understand all mysteries and all knowledge—we are nothing without charity. Marcellus said that, with all his imperial power, Tiberius Cæsar could not give currency to a new word. Sectarian gladiators have unhappily invented and consecrated a good many new words, which have become the shibboleths of strife, bitterness and persecution. The two parties whom I have called Libertarians and Necessarians

are well known in the churches by other names. And they have often been arrayed in hostile attitudes against each other, urging a war of uncompromising intolerance; for this is a melancholy fact that it has generally been about polemical abstractions, scarcely ever about moral duties, that theologians have fulminated their anathemas. Each of these factions has much truth; but each overlooks the fact that, as a mist is more dangerous than darkness, so partial truth is one of the most dangerous forms of error; that the most effectual method of perverting the Bible is to garble its teachings; and each has pushed its system so far as to trench upon other truths. How much uncharitableness, strife, hatred, malice would be avoided,—what peace, love, harmony would adorn the churches—if these partizans loved their dogmas less, and the unmutilated Scriptures more; if they would conquer their prejudices; if, instead of presumptuously seeking to reconcile God's ways, they would remember that what seem discords to us, are only hidden, pre-established harmonies, which shall one day fill us with admiration and adoration; if, in short,—instead of a mistaken, harsh, hard orthodoxy—they possessed more of that reverence which is the sublimest faculty of man's nature, before which self is humbled into nothing, and God's ways are a vast infinitude edged with intolerable radiance—eternity spreading all around it and stretching far away as its back-ground?

The subject we have been discussing applies to our duties. Let us pray for grace that we may acquiesce in all the mysteries of God's sovereignty, and yet hold inviolate all the strenuous activities of the life of faith. In a revelation from heaven there must be some mysteries; there will be much that no thought of man can fully reach—since it is wrapped in the very light in which God dwells unapproachably. But we would expect his will concerning us to be distinctly announced. And so we find it. Whatever is obscure, we clearly see our duty. In the narrative before us, there was no sort of doubt as to what was to be done. The assurance from heaven not only did not relax the earnestness of the Apostle and the seamen, but it inspired fresh strength and ardor. And thus, if we are sincere, will it be with us in our religious duties. Take prayer for example. God promises to answer prayer, and we know he does answer prayer. Let us not perplex ourselves by curious speculations as to the manner in which our petitions can be granted, and how the prevalence of our supplications can consort with God's unchangeableness. Prayer is the cry of human weakness, guilt and misery. If we are thoroughly in earnest, we will be encouraged by God's promises; nor can any objection be drawn from the divine immutability, which would not equally prevent our planting, or toiling, or employing any means whatever to attain an object.

Again, we are under the most solemn obligations to seek the salvation of men; and we are only folding about us a fatal illusion, if we hope to escape this responsibility by pleading any decrees of God. When Paul was vehemently opposed in Corinth, the Lord said to him, "Be not afraid, but speak, and hold not thy peace, for I have much people in this city." Does the Apostle argue that if God had much people in the city, it was unnecessary for him to labor and expose himself to suffering? Just the reverse. He devotes himself with renewed zeal to his work, and in this he furnishes a pattern to us, and a reproof to that antinomianism which has too long been a pretext for indolence, covetousness, perfidiousness in the churches.

Lastly, and above all, let us learn to work out our "own salvation with fear and trembling." As a motive to this duty, the Scriptures assure us that "it is God who worketh in us." Let us admit all the force and comprehensiveness of this motive. God worketh in me; then I can work. God worketh in me; then I will work. God worketh in me; then I must work.

Amidst all our ignorance and weakness, what we most clearly perceive is, the transcendent importance of religion, the love of God, the atonement of the Cross and salvation through that atonement. Jesus Christ has come into the world to save sinners. His blood cleanses from all sin. The Holy

Spirit can deliver us from all our corruptions. The gospel is adapted to all our wants, and offers us its treasures without money and without price. All this we know. And we know, too, that God's hidden decrees do not at all affect our conduct and character. You are shocked at the guilt of Judas and of the murderers of Christ. No ingenuity can persuade you that they were innocent because their passions were overruled and accomplished what God had fore-ordained. Your conscience, then, seconds the declarations of the Bible on this subject.

And your reason seconds your conscience; for, after all your syllogisms to prove that the divine purposes hold and control man, nobody could induce you to leap into the sea, or to throw yourself from the summit of a precipice.

Apply this reasoning to the concerns of your soul. Lost and ruined as we are, a great salvation has been provided for us, and it is yours by faith in Jesus. God repels no imputation with such intense abhorrence as that which charges him with desiring the death of any sinner. "Oh, Israel," he exclaims, "thou hast destroyed thyself, but in me is thy help." "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye, for why will ye die?" Having—at such expense—wrought out a wonderful atonement, Jesus now calls you to turn to him and accept a full deliverence; he assures

you he is not willing that "any should perish, but that all should come to repentance." "Come unto me," he cries, "and him that cometh I will in no wise cast out."

But, still—as Paul said to the centurion and to the soldiers, "Except these abide in the ship ye cannot be saved"—so I tell you this day, that unless you are found in Christ, you cannot be saved. It has been well remarked, that any fool can ask questions which no wise man can answer; and the simplest man in that laboring vessel might have proposed just such impertinent inquiries as we now every day hear. If God has decreed that all of us shall be saved, how can the escape of the sailors reverse that decree? If Infinite Wisdom and Power have predetermined that "not a hair shall fall from the head of any of us," why need we take some meat? why "lighten the ship and cast out the wheat into the sea"? "why loose the rudder bands and hoist up the mainsail to the wind"? why need some "swim" and the rest seize upon "boards and broken pieces of the ship"? These and similar questions any idiot might have asked; but no man was idiot enough to waste time in such casuistry. On a sinking vessel people find very little edification in metaphysical dialectics; they are altogether too much in earnest to bewilder their minds with these unprofitable subtilties. In the hour of danger, he would be regarded as a lunatic, who should

stop to reason as our pretended philosophers reason. Had any one of the passengers refused to bestir himself and resolved to stand by his orthodoxy, he would certainly have been drowned, in spite of all his unanswerable logic. And so, my friends, if you neglect the great salvation, you cannot escape; you will perish, and all your pleas and pretences will only expose you to shame and everlasting contempt.

Be warned, be wise, before it is forever too late. O, think, how short and uncertain your life is. Consider how perilous it is thus to defer that surrender to Jesus, which the word and providence and Spirit of God have so long been urging, and which you have so often secretly resolved upon. What is the great concern? "What?" you reply, "Why! the salvation of my soul, certainly. To abandon sin, to overcome the fatal spirit of procrastination, to receive the Gospel on the terms of the Gospel, to take up the cross and follow Jesus — this is the first great concern." Such, my dear hearer, has been your confession a hundred times; such is your confession now. But what then? Alas, you have lived, and you will leave this house to go on living, as if salvation were the only affair unworthy of your serious attention. Lay these things solemnly to heart. Go not all the way to the judgment, to discover that your destruction is unnecessary and willful and wanton.

Or, if you are bent on self-destruction—if no entreaties from God, no restraints of his providence, no solicitations of the Spirit, no expostulations, no tears of your Saviour can stop you—at least do not insult Heaven by pretending that you are waiting for more effectual influences. This plea admits that you feel some strivings of the Holy Ghost; why do you not comply with these? Why resist these, and desire more powerful movements? What is this, but openly to proclaim that you will try conclusions with the Almighty? that you are resolved to strive against your Maker, to yield nothing to him willingly, to defy him as long as you can, and only to submit to a sad necessity when he shall compel you? Is there anything in Revelation—do you seriously think there is anything in the secret counsels of eternity—to justify the hope that God will thus be appeased? What, my beloved friend, what can you expect from such deliberate, unrelenting opposition to the Sovereign of the Universe? What must be the issue of such an unequal, disastrous, desperate conflict?

Let me adjure you—by the mercies of God and by the unspeakable danger of your soul, with only a brief and uncertain remnant of life left you—to adopt a different course. "Hear ye and give ear; be not proud, for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains."

He is the incomprehensible Jehovah; but the mysteriousness of his counsels casts no obscuration over his wisdom and love. It is a subliming, rejoicing exercise of faith, to feel that in God's ways there are heights and depths far out of our sight; to submit wholly to him; to ascribe all honor and salvation to him—of whom and through whom, and to whom are all things; to whom be glory forever. AMEN.

PERSEVERANCE OF THE SAINTS.

BY REV. T. T. EATON, D. D., PETERSBURG, VA.

"They shall never perish."—John x. 28.

Will all who are truly regenerate persevere in a state of grace to a state of glory? or will some of them finally perish? Many *a priori* arguments have been used on both sides of this great question, which has for so many centuries divided the professed followers of Christ; but since "the Bible, and the Bible only, is the religion of Protestants," it is alone worth our while to consider what the Scriptures teach upon this subject.

If the doctrine of election be true, then the final perseverance of the saints follows as a necessary corollary, so that every passage that can be cited to prove the former doctrine also goes to establish the latter. Peter (I. i. 2–5) calls Christians who are scattered over the world, "Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ;" and he adds that they "are kept by the power of God through faith unto

salvation ready to be revealed in the last time." It is plain this language would not have been true of any Christians in "Pontus, Galatia, Cappadocia, Asia, and Bithynia," who afterwards were lost. It therefore follows that none of them were lost; and if none of them, then no true Christians in any age will perish. Paul wrote to the Thessalonians (II. ii. 13), "God hath from the beginning chosen you to salvation through the sanctification of the Spirit and belief of the truth." Now, it is evident that no man can perish whom God hath chosen to salvation, for if chosen to *salvation*, he must be saved. A salvation that does not save is a contradiction. No man is saved so long as danger still threatens him, for the saved man is safe, and no one is safe who is in danger of perishing. Paul told the Philippian jailer (Acts xvi. 31), "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." If there had been any danger of the jailer's being lost after believing, the Apostle could not have spoken to him thus. The language is not "believe on the Lord Jesus Christ and then you will have a probability of salvation," but "believe on the Lord Jesus Christ and *thou shalt be* saved." Again, in Acts ii. 47, we read, "And the Lord added to the church daily such as should be saved,"—or, according to the Greek, "the saved,"—and there could have been no doubtful ones among those added. Other similar passages might be cited, but let these suffice. None who are chosen of God to salvation

will perish. All Christians are thus chosen. Therefore no Christian will perish.

Our Saviour declared the doctrine of the Perseverance of the Saints in language as plain as it is possible to use: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John v. 24.) Every regenerate man is described by the words, "he that heareth my word and believeth on him that sent me," and, therefore, every regenerate man "hath everlasting life, and shall not come into condemnation." Could language declare more plainly that no Christian will finally perish? Universalists tinker at the word everlasting, and attempt to show that it does not mean endless; but even Universalists would scarcely claim that a life which endured only a few years could be rightly called everlasting. It is to be observed Jesus does not say "shall have," but "*hath* everlasting life"—the verb (ἔχει) is in the present tense. To make it doubly sure, our Lord adds that such an one "shall not come into condemnation," which he would certainly do if he should be lost. The change from death to life has passed upon him that believeth, and that change is irreversible forever. Of similar import are other passages, *e. g.*, John iii. 36: "He that believeth on the Son hath everlasting life." We see that the very terms used in speaking of regeneration forbid the idea of men's perishing who are regenerate.

There is no such thing as a second spiritual birth. Nicodemus was right, that a second natural birth was impossible. No man is born, and grows a short time, dies and is born again to live a few more years, and so on. The same is true of the spiritual birth from above; it stands at the beginning of the Christian life. No man is born a babe in Christ, to grow in grace for awhile, to die and become a babe again. This analogy is of our Saviour's own choosing (John iii. 3–7 , and shows that as we have but one natural life, so we have but one spiritual life. This does not of itself prove that the spiritual life may not be lost, but since those who believe the doctrine of apostasy believe that men may be regenerated, lose their faith, and be regenerated again, and repeat the process several times, it is proper to show, in this connection, that a man can be regenerated but once.

Christians are often spoken of as children of God in Scripture, and this is no evanescent relation. Once a son, always a son, though a prodigal. Jesus calls believers sheep, and says, "My sheep hear my voice and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand." (John x. 27, 28.) Here it is plainly declared that no Christian will ever perish—"they shall never perish." Such language would be false if a single one of the sheep was lost. And at the last day—under the figure of a shepherd's dividing the sheep from the

goats — Christ tells us he will separate the righteous from the wicked (Matt. xxv. 32 and *sq.*), placing the sheep upon the right hand and the goats upon the left. "Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'" All who are his sheep will hear this glad welcome — none of them shall perish.

In the sermon on the mount, our Lord declared, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. vii. 22, 23.) Note the expression, "I never knew you." It is not, "I do not now know you, though I knew you once," but "I never knew you." None of that throng were ever truly regenerate, although they had made great professions and had been very active in "many wonderful works," else Christ would have known them. Paul declares his faith in the doctrine of final perseverance when he writes to the Philippians (i. 6): "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." The word rendered "perform" is *ἐπιτελέσει*, and has the sense of "finish." God begins the work of grace in every regenerate person, and for that person to perish, would be for God to leave

his work in that one unfinished. And since God will finish the work of grace he has begun in each heart "until the day of Jesus Christ," if any Christian falls from grace it must be after the resurrection, and that no one claims.

Moreover, perseverance in holiness is declared in Scripture to be a test of regeneration; that is to say, those who do not persevere were never truly regenerate. Jesus said to some of the Jews at Jerusalem who believed on him, "If ye continue in my word then are ye my disciples indeed." (John viii. 31.) "If ye continue," "then *are*;" mark the words; the future continuance is a test of their present faith. If they continued not, then they were not at any time Christ's disciples indeed. To the same effect is the utterance of John (I. ii. 19), "They went out from us, but they were not of us; for if they had been of us they would have continued with us." In King James' version, the words "no doubt" are inserted, but in italics, to show they do not belong in the passage. Here, then, it is emphatically stated that if those who went out had been "of us"—that is to say, if they had been regenerate—"they would have continued with us." The seed planted in Christian hearts is declared to be "incorruptible" (I. Peter i. 23), so that whenever what appears to be the result of regeneration becomes corrupt, that proves the regeneration to have been unreal. It is self-evident that what is incorruptible cannot become corrupt. "Whosoever

is born of God doth not commit sin, for his seed remaineth in him." (I. John iii. 9.) If, then, the seed remaineth in whosoever is born of God, no such one can perish. The seed which brought forth no fruit, in the parable, was sown in stony places and by the wayside; that which fell in good ground yielded from thirty to an hundred fold. The house which fell was the one built upon the sand; the one founded upon the rock stood unharmed through the storm.

There are other passages which might be cited, but these are sufficient for our present limits. Let us now consider the texts relied on to prove the opposite doctrine. In Matthew x. 22 we read, "But he that endureth to the end shall be saved;" and this is claimed as implying that some will begin the life of faith, and, failing to endure to the end, will perish. The inference is unwarranted; the passage simply declares that the saved man is he that endureth to the end. This is made clear by referring to the Greek, *ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.* Again, the passage (Heb. x. 38), "If any man draw back, my soul shall have no pleasure in him," is relied on to prove the doctrine of apostasy. The next verse makes the meaning plain (verse 39), "But we are not of them that draw back unto perdition, but of them that believe to the saving of the soul." Here two classes are described: those who "draw back" and those who "believe," and the passage is equivalent to a declaration that none who believe will draw

back. Again (Heb. iii. 6 and 14): "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end?" and "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." These passages, so far from intimating that true believers may perish, declare just the opposite, for they make perseverance the test of the genuineness of faith. "Whose house *are* we if," etc.; "We *are* made partakers of Christ if," etc.; that is to say, if we do not hold fast we are not of Christ's house, nor are we made partakers of him; thus perseverance is made the test of discipleship, as we saw above. Salvation is promised to those who persevere; it is also promised to those who repent, and to those who believe, to those who love God, and to those who call upon him. Now, there is as much reason for saying that some repent who do not believe, or some believe who do not love God, or some love God who do not pray, as there is for saying that some believe who do not persevere.

It is also claimed that apostasy is taught by our Lord in his last discourse to his disciples before his death. "Every branch in me that beareth not fruit, he taketh it away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit." (John xv. 2.) It is not stated that the fruitless branches ever bore any fruit, which they must have done according to the doctrine of apostasy.

Our Lord calls attention to two sorts of branches—the fruitless and the fruitful—and only the latter are said to abide in him. In verse 6 he declares: "If a man abide not in me, he is cast forth as a branch," etc. Here, then, is a branch which did not abide in the vine, which had it done, it would (v. 5) have borne fruit. There are two sorts of branches on grape-vines—the real branch, which comes from the heart of the vine, and the proud shoot, which comes only from the sap. These latter are fruitless, and typify those who make the Christian profession, but have no vital union with Christ, and do not "abide" in him. When our Lord uttered these words he was walking with his disciples through the vineyards which bordered Kedron, and amidst the fires in which the fruitless branches were being burnt by the keepers. No fruitful branch nor one which has a heart connection with the vine will ever be cast away.

Peter's denial and Christ's words to him, "When thou art converted, strengthen thy brethren," we find cited to establish the doctrine of apostasy. But it must be borne in mind that conversion is not the same as regeneration. Conversion is a turning round, so that a man may be said to be converted as often as he goes wrong, while regeneration gives him a new nature, and this can take place but once. That Peter did not fall from grace is evident from Jesus; saying to him, "But I have prayed for thee that thy faith fail not." At the grave of Lazarus our Lord

prayed, "Father, I thank thee that thou hast heard me. And I know that thou hearest me always; but because of the people which stand by I said it that they may believe that thou hast sent me." Since the Father hears Christ always, he heard him when he prayed for Peter, and so his faith did not fail; and as a proof that it did not, after the denial, he "went out and wept bitterly." And that same Saviour who prayed for Peter, prays to-day for all true Christians that their faith fail not, and therefore in no case will it fail. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. viii. 34. See also Heb. vii. 25, and I. John ii. 1.)

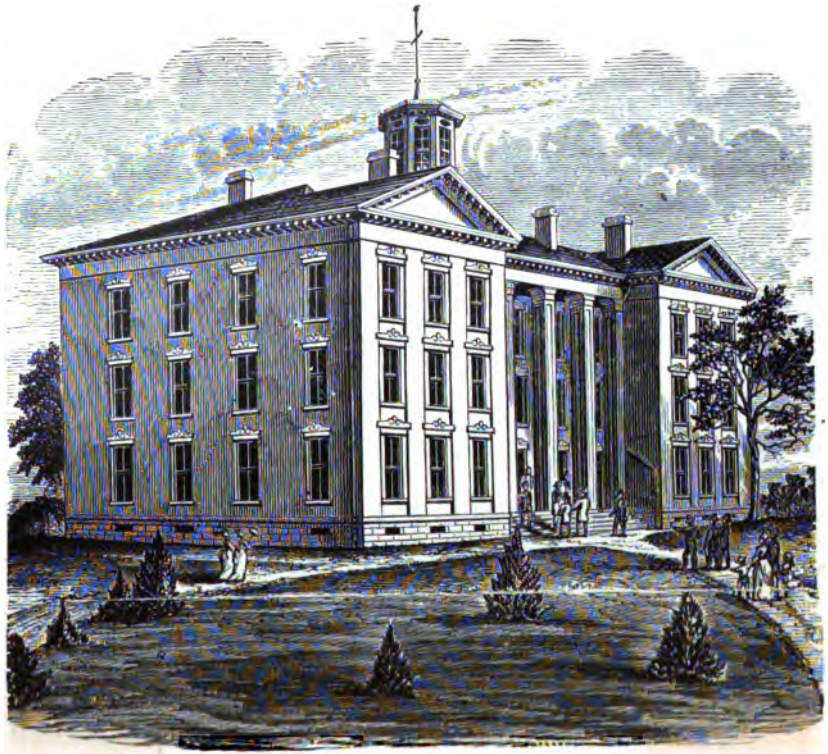
Paul is supposed to teach the possibility of apostasy in I. Cor. ix. 27, where he says, "But I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." If he had said, "lest I myself should be an apostate," then the passage might have borne the interpretation sought to be put upon it. The Apostle is comparing the Christian life to the contests of the Greek athletes—a familiar picture to the Corinthians—and after stating how these athletes were "temperate in all things," "to obtain a corruptible crown," he goes on to say: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep my body under," etc. The word rendered "castaway" is

ἀδόκιμος and means "spurious." Plato and other Greek writers use the word to describe counterfeit coin. Now a counterfeit coin never was genuine, and the use of the word in this connection, so far from favoring, is in direct conflict with the doctrine of apostasy.

That Paul said to the Galatians, "Ye are fallen from grace," is sometimes cited to prove apostasy. But the connection plainly shows that the Apostle referred to the doctrinal error of those who claimed that justification was by the law instead of by faith, and the argument is, that such persons, in their belief, had fallen from the doctrines of grace to those of works. A simple reading of the fourth, fifth and sixth verses (Gal. v. 4, 5, 6,) will make the meaning clear. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

But the passages chiefly relied upon to establish the doctrine of apostasy are Hebrews vi. 4–6—"For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again

unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame;"—and x. 26, 27—"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries." If these passages prove apostasy, they prove too much for the advocates of that doctrine, who teach that a man may be recovered after apostatizing, and that, too, more than once. The words apostasy, apostatizing, etc., are used in this discussion as meaning the loss of regeneration and the passing back from a state of grace to a state of nature. But in neither of these passages is it said that a regenerate man may fall away. To say "if a thing should happen," is not to declare that it ever will happen. But none of the expressions in the above passages are necessarily descriptive of a true Christian. The expression "made partakers of the Holy Ghost and the powers of the world to come" is nearest such a description; but Judas had this qualification, for he wrought miracles by the power of the Holy Ghost; and Judas was never regenerate. It has been claimed that he was regenerate, and John xvii. 12 has been cited in proof. "Those whom thou gavest me have I kept, and none of them is lost, but the son of perdition." That Judas is here not declared to be one of those given



WILLIAM JEWELL COLLEGE, LIBERTY, MO

to Christ will appear by citing some precisely similar expressions. For example, in Luke iv. 25, 26, 27, we read: "But I tell you of a truth, many widows and orphans were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed saving Naaman the Syrian." Now the widow of Sarepta and Naaman the Syrian are just as much included among the widows of Israel and the lepers of Israel, respectively, as is Judas included among those given to Christ. And neither the widow nor Naaman were Israelites. The passage concerning Judas, fully expressed, would be: "Those whom thou gavest me have I kept, and none of them is lost, but the son of perdition is lost."

There can be little doubt, however, that these two passages from Hebrews refer to the unpardonable sin. The descriptions suit that view exactly, and since this sin in Hebrews is declared unpardonable, if it is different from the sin against the Holy Ghost, which Jesus declared could never be forgiven, then there are two unpardonable sins, which no one claims. And besides John declares "there is a sin unto death" (I. John v. 16); language he would not have used had there been two such sins.

It was not the purpose of this discussion to go outside of Scripture, but there is one objection, drawn from expediency, urged against the doctrine of Final Perseverance, and urged with such earnestness that we take space to mention it. It is asked, if the doctrine of Perseverance be true, what is the use of Christians' striving to keep the law? If a man is saved when regenerated, and nothing can cause the loss of his soul, why should he not sin to his heart's content? Now this objection rests upon the idea that Christians desire to sin, and are only restrained by their fear of losing heaven, and thus their love to God is reduced to "a lively sense of favors expected"—a feeling contemptible in the eyes of all noble men. Salvation is not simply the removal of sin's penalty, but also deliverance from its power and pollution, and that man who would continue in sin if there was no penalty, is not a Christian. Jesus declared: "For whosoever will save his life shall lose it." (Matt. xvi. 25.) According to Scripture the regenerate man loves holiness, strives and agonizes to be freed from the pollution of sin, and struggles against the law of sin remaining in his members and leading him into transgression. So that if a man loves sin, and only shrinks from it because of its consequences, he is a stranger to the saving grace of God. The true Christian would avoid sin none the less if he was certain of reaching heaven at last,

because he hates sin and loves God. An unregenerate man in the church, if convinced that he was sure to reach heaven, would plunge headlong into sin because in his heart he loves sin; and only to such is the doctrine of Saints' Perseverance a savor of death unto death. Perseverance, as we have seen, is a test of regeneration.

While there is no danger of apostasy to God's children, there is great danger of self-deception, and great need for us to "work out our own salvation with fear and trembling." Those who at the last will say, "Lord, Lord, have we not prophesied in thy name," etc., cannot be regarded as hypocrites, but as deceived; for they evidently went to their graves believing they would reach heaven. How shall we know that we are not deceived? John says: "He that loveth is born of God;" and again, "This is the love of God, that ye keep his commandments." (I. John v. 3.) The verse before is a conclusive answer to the question just asked—"By this we know that we love the children of God, when we love God and keep his commandments." If we do this with earnest and honest purpose, asking the Holy Spirit to guide us, we can echo from blessed hearts those joyful words wherein the great Apostle declares his belief in the Final Perseverance of the Saints, in that chapter (Rom, viii.) which is one long affirmation of this glorious doctrine. "For I am persuaded that

neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

FUTURE PUNISHMENT—CHARACTER DETERMINES DOOM.

BY REV. J. L. BURROWS, D. D., LOUISVILLE, KY.

"He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."—Rev. xxii. 11.

Whatever applications or limitations may be given to this passage, to make it fit in with the varied theories of interpreting the Apocalypse, this much at least is certain: That it teaches that the tendency of both evil and good affections is to fixedness and mastery in the soul that fosters them. And this is not simply a truth of revelation, it is a fact of all human history and experience. Even if God's Word had never referred to it, it is indisputable truth. Men do become worse and worse by indulging and practicing evil, and they become better and better by cherishing good. The boy of fifteen may timidly and tremblingly enter upon a career of vice, which shall harden into inveterate and unchecked villainy in the man of forty. Right principles, persistently operative, mould habits of spirit and life, and become incorporate and incarnate as righteous character. Loose principles, carelessly acted upon, develop into

evil habits of soul and life and form bad character. And this is only saying what every thinking mind knows to be true; that men good at heart become better and better, and men bad at heart become worse and worse.

There has been a good deal of preaching and writing and talking during the past few years about the existence, nature and duration of hell. Much of it has been misapprehended. As to the essential fact that the Scriptures do reveal that the impenitent ungodly will be wretched in the future world, there is almost entire agreement among evangelical Christians holding to the inspiration of the Scriptures. As to the precise nature of the wretchedness, and as to the right interpretation of some of those terrible texts which speak of future woe, there may be differences. Some, too, may imagine that, through some yet unrevealed methods of redemption, there may be deliverance from misery and restoration to the favor of God. This is about the sum of the differences among evangelical ministers on this subject. Now let me say to you, my friend, you will be very unwise to permit any discussions of this sort to encourage you to live in disobedience to God's commandments, and jump to the conclusion, "There is no hell, and therefore I may live as I please; no matter how vilely I sin, I shall escape all punishment in the future world and be translated to a happy heaven." You had better not risk your soul upon a

doubt, and live as though you were sure there would be no future retribution. Even a doubt on such a subject should impel us to choose the safer side.

All agree that heaven may be secured by a holy soul, and that this holiness may be attained through faith in Christ and the renewing of the Holy Spirit. This at least is a sure way to heaven, and he is a fool who risks his soul upon a doubt as to whether there may not be some other way to heaven. Who would grope his way in storm and darkness to a mansion when he might have a clear and sure light along his path?

I submit for your serious consideration the following propositions, which, I think, are in harmony with all known mental laws and with the whole scope and tenor of God's Word. May God help you to weigh them with an honest heart as plainly set forth in the Word of God!

I.—*Heaven is a home for the holy.*

A few out of many similar proofs from the Bible are these: Rom. ii. 7: "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. vi. 22: "Being made free from sin and become servants of God, ye have your fruit unto holiness and the end everlasting life." Heb. xii. 23: "The general assembly and church of the first born which are written in heaven," is composed of "the spirits of just men made perfect." It is "an inheritance incorruptible, undefiled

* * * and reserved in heaven for you." Rev. xxi. 27: "There shall in no wise enter into it anything that defileth nor worketh abomination, nor maketh a lie, but they which are written in the Lamb's book of life." With such proof-texts I think it can scarcely be doubted that the Scriptures plainly teach that those who are gathered into heaven will be holy. But then:

II.—*In this life men are not holy.*

"There is none righteous, no not one." (Rom. iii. 10.) "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." (Rom. viii. 7.) This is a fact so universal and palpable as to be undeniable. No theory of morals, heathen or philosophical, asserts that men anywhere are what they ought to be or might be. There is no standard of right raised which man reaches. In every one's own consciousness and conscience is a conviction of failure and wrong. I care not how short may be your measuring-rod of perfection, it will always be longer than your own conduct and character will stretch over. You know in your own soul that you are not holy, and we have only to listen to your criticisms of the failings and faults of others to assure us that *you* do not believe that anybody else is immaculate. There seems scarcely need to argue such question at all. The proof is in the statement. All history, observation and experience confirm it. Men are not pure and holy beings.

If heaven is a home for the holy, and if men are not holy, then,

III.—*Men's affections must be changed before they can be fitted for heaven.*

This is a proposition which, as it seems to me, must be self-evident to every thinking mind. One cannot be happy amid surroundings which he dislikes, in employments which he hates. Take a vicious and hardened man out of a filthy hovel or a thieves' den, where he finds enjoyment in carousing and drinking and gambling, in obscene songs, and blasphemous slang, and ribald jests, and drunken laughter, plotting burglaries and thefts, and introduce him into a pious family, where the conversation is decorous and delicate, where culture, and intelligence, and virtue characterize the whole intercourse of the household, and tell him to be happy there. Have you made him happy by the transfer without any change of his tastes and habits? You may tell him that his old haunt was a hell, and that this is a heaven, but he will scowl and curse you, and clamor, "Let me out of this! I had rather go back to my hell than live in such a heaven as this." And he would dive, too, into his hell in an hour, if he could find his way there, and jest and laugh with his comrades about the mawkish and insipid and flat enjoyments to which he had been introduced. You must change the man's whole nature before he can be satisfied with what is pure and refined and elevating.

Can you not see that the teachings of the Bible on this subject are founded upon profoundest knowledge of human nature. "Ye must be born again or you cannot see the kingdom of God." You must be "created anew," become "a new creature," "dead to sin and alive unto holiness," before heaven could reveal any joys that would suit your tastes or give you any pleasure. Why, sinner, when you think of heaven as a pure and holy place, can you imagine any enjoyment which you could find amid such environments or in such society?

But perhaps you answer me: I hope to be so changed in tastes and feelings that I shall enjoy the pleasures which heaven furnishes. When and how?

And let this question lead to our next proposition:

IV.—*Death works no change of character.*

This our text plainly intimates: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

Men sometimes talk loosely about death, as though it created some change of moral character, tastes and propensities. But death has to do only with man's physical being. It only stops the beating of the heart and the heaving of the lungs—stops the action of the vital forces and leaves the body to dissolution and decay. But in all this there is nothing that touches mind or spirit, nothing that can annihilate

or alter faculties or dispositions of the soul. A change of state or of place does not work a change of character or of conscience. A bad man in America does not become a good man by travelling to France or Palestine, nor is there anything in the transfer from time into eternity to transform a filthy into a holy heart. What a man is in essential character this side of death he will be beyond it. You cannot die a sinner and be raised a saint. The bullet driven through a man's heart cannot reform his spiritual tastes and propensities or loves. If in death he lies down depraved, he will wake up depraved. What he loved here he will love there; what he hated here he will hate there. If he ended this life a rebel against God, he will begin the new life a rebel against God. If he repudiated God and his authority and commandments in this life, he will, with equal dislike, repudiate them in the life to come. This position is in the line of all the deductions of mental science, as well as of the teachings of God's Word. In no sense can death be a renewer, purifier or saviour of the soul. Then it follows:

V.—*If man a is unholy at death, he will be unholy after death.*

You will carry with you across the line the nature you possess here. If you are "holy, you will be holy still; if filthy, you will be filthy still." Death is nothing but the stoppage of the life forces; it is simply the absence of life, as darkness is the absence

of light, or cold absence of heat. Death does not improve the body; it initiates deterioration, decay and corruption. It cannot improve mind or soul. It can have no influence in purifying or in any way changing moral character, in modifying mental habits or affections. In the very nature of things, then, it must be that if the soul continues to exist after the dissolution of the body, it must exist with the same affections, dispositions and habits as before that dissolution. If a man hates God before he dies, he will hate God after his death. If he repudiates his right and authority this side the grave, he will repudiate them the other side. If he loves sin in this life, up to the point of his departure, he will love it beyond that point. If he is rebellious and selfish, and impatient and malignant until he dies, he will be all this afterward. If he is pure and loving and good, he will wake up so in eternity. If he has faith in Jesus to save and keep him, when he goes out of this life, he will find this faith sustaining and cheering him when he enters the next. Death changes nothing but matter. It has no power over mind and spirit. What a man is within himself in time, he will be in eternity.

VI.—*Affections and passions are confirmed and intensified by indulgence and exercise.*

Of this we have clearest proof in this life. Evil passions by every indulgence become stronger. Pure affections by every exercise become more

pleasant and controlling. The man who gives way to anger, hate, avarice, lust, becomes worse and ever worse, strengthening habits and enlarging capabilities for evil. He who cultivates patience, forbearance, kindness, benevolence, charity, grows in these graces and becomes better and ever better in heart. Every thoughtful eye perceives this: that the bent and culture of one's affections enter into the formation of his permanent character. Is there any reason for believing that this natural law is suspended beyond death? What will there be to check or correct these proclivities and propensities of his nature? What will there be to hinder rebellion from becoming more rebellious; hate becoming more hating; envy, more envious; blasphemy, more blasphemous; every vile passion more violent? And, on the other hand, why should not there, as here, every virtue and grace, by its own cultivation and exercise, become purer, sweeter and pleasanter? If the same mental laws operate there as here, there will be progressive developments and experiences—in the one direction wicked and wretched; in the other, pure and joyful.

VII.—*There will be law and government in the next world as really as in this.*

Many have an indefinite sort of notion that in the future life everything will be fixed and unchangeable; that heaven will furnish rewards only for what has been done well in this world, and that hell will

execute penalties only for what has been done of evil here. But God's word furnishes no warrant for such idea. "From everlasting to everlasting Jehovah is God." "He shall reign forever and ever."

As the laws which govern physical nature operate through all time, so must the laws that govern mind. If law is violated in eternity, it will be followed by penalty as surely as in time. You cannot get away from God's government. His laws will be as binding in heaven and hell as upon earth. "If I ascend to heaven, thou art there; if I make my bed in hell, behold, thou art there," etc. The sum of all his laws is this: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Wherever this law is not obeyed there is sin. It follows, then,

VIII.—*So long as the soul sins it will suffer.*

Sin, by its own inherent nature, works woe. The question then is, will you continue to be a sinner in the future world? And what is to prevent this, if your nature is not changed and purified? You will be as responsible for obedience to divine law there as you are here. Will you be likely to love God and your neighbor there? Carrying with you that nature and disposition you now possess, will you not hate God, and blaspheme his name, and wish you could conquer and dethrone him? You would not be reconciled to him in this life, where you had offers and opportunities; will you become reconciled to him there, when these opportunities are passed over?

By your persistence in impenitence in this life, by your refusal to become fitted for the purity and blessedness of a holy heaven, you will have brought upon yourself a fatal necessity of perpetual sinfulness—an impure state of heart—and that will bring its own wretchedness there, just as it does here. God does not arbitrarily send any man to hell. The man sends himself thither, because he is not fitted and would not become fitted for heaven. His own corrupt nature, his love of evil, his wicked dispositions, his antagonism of spirit to a holy God—these compose his hell. And according to his own evil propensities and affinities he finds his own place and companions. We find fearful illustrations of this in this world. There are hovels and dens in this, in every city, where parents and children live in bestial filth, riotous, blasphemous, vicious, criminal—where the parents are brutal and quarrelsome and violent, and where the children are trained to beggary, theft and burglary, and glory in their skill, and not a member of the household would change their hell of a home for an abode of purity and refinement and intelligence. And there is an awful sense in which wicked men will prefer hell to heaven. They will find in hell associations and affinities that will better suit their own tastes and habits than heaven could furnish, unless their natures are changed and purified.

IX.—*Wretchedness works no change of character.*

A notion prevails that punishment is reformatory; that suffering can purify the heart; that the fires of purgatory or of hell can burn out the impurities of the soul and fuse the spirit into holiness. And we had the novel spectacle a few years since of thousands of priests praying at thousands of altars that the Pope, the infallible head of the church, might speedily be purified by the fires of purgatory and be permitted to enter heaven. They seemed to have had doubts as to whether he whom they called and almost worshipped as the Vicegerent of God and the Vicar of Christ had been welcomed to heavenly blessedness. If he believed and trusted in the sacrifice and intercession of Jesus, and if his soul was cleansed in the blood of Christ, like any other poor, ransomed sinner, he is in heaven to-day. And if not to-day, he never will be. "He that is holy will be holy still, and he that is filthy will be filthy still."

If suffering could purify, this world would be a paradise to-day. In all the ages pain and agony have tortured humanity, and still the race is corrupt and vile. The horrors of *delirium tremens* do not change the drunkard's tastes nor reform his habits. The cariosity of the libertine's bones cannot extirpate his lusts. Prison chains cannot subdue the robber's greed. A recent earnest writer says: "Turn to the world's prison-houses and see how baseless is the notion that men can be morally renovated by pun-

ishment. The Egyptian, Assyrian, Greek and Roman dungeons were synonyms of horror. Pains and penalties were meted out without mercy. But not a single prisoner among all the thousands that suffered amid danger and chills, in chains and stocks, was ever transformed in moral character by this fearful punishment. In fact, criminals in the prisons of Christian nations have been morally transformed only by the Gospel. Not punishment, but the revelation of divine love and truth in Christ has lifted many of them out of sin and brought them into fellowship with God."[1]

X.—*No revelation warrants hope of future remedy.*

It is imagined by some that at some indefinite period in eternity the Lord will interpose some remedial method by which the lost may be redeemed and purified and fitted for the peace and holiness of heaven. They urge that his wisdom and goodness can provide such measures and make them effective. I do not deny that such consummation is possible. I dare not limit the wisdom or mercy of God. But this we may say: there is no revelation of such purpose in the Holy Scriptures, nor in the normal operation of the laws that govern mind; and these are given us for our instruction and guidance. We cannot find anywhere else grounds for faith or direction. And these Scriptures speak of the decisions and sentences of the judgment as final, and of the

[1] Rev. Dr. G. Anderson.

state of both the accepted and the rejected as fixed.

It will be safest for us, my friends, to believe and act as if God's word were true. There is a way of relieving all doubts and of winning our souls' peace and safety. No one doubts that if there is a heaven it may be gained; that if there is a hell it may be escaped, by repentance for sin and by such faith in Christ's atonement as shall purify our souls and lead to a holy life. That, by every theory, is a sure way to heaven. And by a thousand motives, outside any dread of hell, we are urged to submission, faith and obedience to God. We exhort you to seek this state of heart, because it is right and pure and blessed. The surest preparation for a holy heaven is regeneration and sanctification of the spirit. Whatever may be the doom of others, "the pure in heart shall see God."

THE RESURRECTION.

BY PROF. NORMAN FOX, NEW YORK.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—I. Thess. iv. 14.

When God created the spirit of man, he created it in union with a material body. This being so, the question may arise whether that union will not be perpetual; whether though the body go down into the grave, it shall not be raised again to exist with the spirit forever.

That the body shall live again has been the belief of the Church through all the ages. Hardly the smallest sect has taken exception to the formula, "I believe in the resurrection of the body." It has ever and universally been felt that if the Bible plainly teaches anything at all, it teaches that the body which is laid in the grave shall yet be raised therefrom.

I. It is true that the Bible nowhere contains the exact phrase "the resurrection of the body." And there has appeared here and there the doctrine that the rising from the dead of which the Scriptures speak is not the rising again of the very body which was laid in the tomb; that though the spirit in the

future will have a body, it will not be the body which now we wear. The idea is that in addition to—perhaps enclosed in—this covering of flesh and matter there is a more ethereal frame in which the spirit is clothed at death, leaving this present body behind in the grave, like the skin of the worm which the ascending butterfly has cast off—useless, worthless, never to be inhabited again. This doctrine is simply the doctrine of immortality in a bodily form; it denies any resurrection but such as takes place at the moment of death. But this teaching can never find general acceptance as the Bible doctrine of the rising from the dead. For—

1. Regarding certain ones it is expressly revealed that the body in which they enter the future state is the body of the present time. When Jesus ascended from the Mount of Olives, when Elijah was caught up in the chariot of fire, when Enoch was taken as he walked with God—in each of these cases there ascended not merely some ethereal frame, the materterial body being left behind, but in each case there ascended that same body of flesh and bone in which the years of life had been spent. We are told (I. Thes. iv. 17) that when the Lord shall descend from heaven and the dead in Christ shall rise, those who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air—caught up, of course, in the bodies in which they there stand—and so shall they ever be with the Lord. Now if—as

of course must be the case—all bodies of the future saints shall be alike, then must all wear the bodies of the present time—"changed," of course, as Paul explains to the Corinthians (I. Cor. xv. 52)—but still the same bodies which they wore on the present earth.

2. According to the teaching we are now considering, the saints who have passed from earth have already fully attained the rising from the dead. But in the Bible teaching this rising is yet to take place. It is not until "the last trump" that "the dead shall be raised" (I. Cor. xv. 52); not until "the Lord himself shall descend from heaven with a shout" that "the dead in Christ shall rise." (I. Thess. iv. 16.) In many passages the time of the rising is given as still in the future. This raising, therefore, can be nothing less than the rising of the body from the grave.

3. If the saints attain the rising from the dead when this present body dies, then Jesus rose from the dead the very moment he died on the cross. And how, then, does Scripture always say that he rose on the third day? But if Jesus did not rise from the dead until his body rose from the grave, then those that sleep in Jesus will not have risen till their bodies rise from the tomb.

4. The idea that the resurrection is simply existence after the death of the body leaves no force whatever to Paul's argument based on the rising of Christ's body. "If Christ," he says, "be preached

that he rose from the dead, how say some among you that there is no resurrection from the dead?" (I. Cor. xv. 12.) Now the existence of Christ in a body which had risen would be no proof at all of the continued existence of those whose bodies had not risen. To prove that these were still in being, he should have cited the appearance of some departed one whose body was still in the tomb. The case of Jesus is just the case which would prove nothing regarding the continued existence of those whose bodies were still lying in the grave. "If there be no resurrection from the dead," says Paul, "then is Christ not risen." Now it would not be admitted that if there was no existence after death for those whose bodies were still in the tomb, one could not be still in existence whose body had been restored to life. The Apostle's argument is: if there be no rising of the body from the grave, then is Jesus' body not risen from the grave; but if Jesus' body be risen from the grave, how say some among you that there is no such thing as the rising of the body from the grave? The whole line of argument which the Apostle employs shows that the rising from the dead of which he was endeavoring to convince the Corinthians was not simply the existence of the spirit after the death of the body, but the rising to life again of the body itself.

5. And that the body of the present is to be the body of the future is declared in Scripture in so

many words. It is that which is sown in weakness which is to be raised in power, the corruptible which shall put on incorruption, the mortal which shall put on immortality. (I. Cor. xv.) We read (Phil. iii. 21) that Christ "shall change our vile (our lowly) body that it (the same) may be fashioned like unto his glorious body." And in other places do the Scriptures plainly declare that as the Saviour shall exist forever in the body which he wore when on earth, so the bodies of his saints shall be raised from the tomb to exist with their spirits forever.

II.—But the idea of the restoration of this present body suggests difficulties which are indeed great. It decays, and its substance passing off in gases is diffused throughout the whole atmosphere; consumed with fire, it ascends in smoke and is dispelled to the four corners of the heavens, or its indistinguishable ashes are trampled into the sod; cast into the sea, it is dissolved by the waters and wafted throughout the entire globe. Now it is not strange that to the humblest faith the question should arise, How can a body thus destroyed be ever restored?

He were a wise man indeed who should say how it could be done. But he must be a wiser yet to say that it could not be done. What man has so measured the power and skill of the one who created both spirit and body as to say just where his might and wisdom cease? And that God should restore this present body is no more incredible than many other things which we believe he has done or will do.

1. We read that Elijah was caught up into heaven; that the body of Jesus ascended on high; that the bodies of the saints who are alive at Christ's coming shall be caught up to meet the Lord in the air. If we believe the Bible at all, we must believe fully in these things. But explain to me just how, under the workings of gravitation and other natural forces, all these things can take place. Surely it is just as difficult to believe that at Christ's coming the bodies of the living saints shall be caught up in the clouds as to believe that the bodies of the dead in Christ shall be raised to be caught up with them. If we allow that the one is not impossible, how shall we say that the other may not take place?

2. We read that God formed man's body out of the dust of the ground. Do you believe that statement? Tell me, then, how he did it; how from inert clay could be formed the quivering muscle, the vivid nerve, the eye, the ear, the hand. But God did this thing; nay, he repeats that mighty miracle every day. In the dust of the ground is planted a corn of wheat. It sprouts, it grows; you have the full corn in the ear. What is that head of wheat? It is that dust of the ground which God has transformed into grain. You make that wheat into bread and eat that bread, and it becomes a part of your muscle and of your bone. What is that muscle? what is that bone? It is merely that dust of the ground which God has made into your body. Death and resurrection are

among the very commonest events of every-day life. You wipe from your brow a drop of perspiration. What is that drop of perspiration? It is death; it is so much of the substance of your body which has been destroyed and has passed away. You eat a morsel of food, and that loss is repaired. What is that eating of food and the incorporation of it into your physical frame? It is resurrection. That part of the body which was destroyed is restored. And so death and resurrection are going on within us all the time. Did you ever think of it?—that every time you eat a morsel of bread there takes place within your body as wonderful an event as when the body was first formed from the dust—as wonderful an event as shall occur when the dead of all the ages shall arise to life again. Now if God formed this body in the beginning out of the dust of the ground, if in part, at least, he repeats that great miracle every day of our lives, can he not in the end of time once more raise up that body from the dust?

3. Again. We read that Jesus was raised from the dead. We read also that there was a restoration to life of two children—one by Elijah and the other by Elisha; also of the man that was laid in Elisha's grave; also of Jairus' daughter, the young man at Nain and Lazarus, by the Saviour; also of Dorcas, by Peter, and Eutychus, by Paul. Now if all these were raised up from death, why may there not be a general resurrection?

I know that some declare that in the case of Jesus and Lazarus and the others who have been raised from the dead, the usual corruption of the body did not take place. But I know not on what grounds this assertion can be based. As to the text—"Nor suffer thine holy one to see corruption"—it can have no broader meaning than the correlative passage, "Thou wilt not leave my soul in hell." But as the Saviour was left for the time being within the gates of death, so we must suppose a corresponding temporary abandonment to the power of death, which includes corruption. In the case of Jesus, of Lazarus, and of the others that were raised from the dead, I see no reason to suppose otherwise than that corruption commenced as in the usual case. Now when death has struck down one of our dear ones, it may be two or three days before we are compelled to bury our dead out of our sight; but we must suppose that in each case the destruction of the tissues of the system commences the moment the breath leaves the lips. Therefore in the case of Jairus' daughter, who was raised immediately—say within half an hour of her death—as well as in that of Lazarus, who had lain so long in the grave that the prudent Martha feared to have the tomb unclosed, we must suppose that the body was restored to life after a portion of its fabric had been destroyed and had passed away into the atmosphere. Now such a partial restoration is just as difficult to understand as one where the

component parts are all dispersed and separated. If the one has taken place, then may the other take place also.

But suppose we allow that in the case of these resurrections there had been no dissolution of any part of the body, the matter remains still the same. If God could for three days keep in place all the particles of matter composing the body of Jesus, so that the body could be raised again, why could he not (if such a thing were necessary), keep at hand each of the particles of matter composing each of the bodies of all the thousands of the dead to restore those bodies to life in the end of time? Adopt what scientific theory you please regarding the cases of resurrection which have already occurred, and the question still remains, Why, if certain bodies have been restored to life, may not the bodies of the countless dead all live again?

The case of which Matthew speaks in his account of the crucifixion is one of especial interest in this connection. He tells us that when Jesus yielded up the ghost "the graves were opened and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city and appeared unto many." When Jesus died graves were opened, showing that in his death the power of death was broken. After his resurrection — not before, for he was the first born from the dead — the bodies of these saints came forth out of

their tombs and entered into the holy city, the city of Jerusalem, and as Jesus showed himself to his disciples, so these appeared unto the living. Who were these sleeping saints? I have sometimes thought they were men of old who had looked with especial longing for the coming of the Messiah; men who had climbed the mountain-tops of faith, and while the world around them was still slumbering in darkness their eyes had caught from afar the beams of the rising sun. How long had these saints been sleeping? It were at least more natural to suppose that they were the ancient dead whose forms had gone back centuries before to their native dust. And what became of these risen bodies? Did they, like the body of Lazarus, go back to the grave again, or may we suppose that this was their final resurrection, and that when Jesus ascended up on high these risen saints ascended with him as first fruits and trophies of his conquest, to grace his triumphal return to his Father's throne? But casting aside all surmises, this much of historic fact remains: that when Christ arose "many bodies of the saints which slept arose and came forth out of their graves" with him; and if we believe this, must we not believe in the possibility of a general resurrection, as well as in the fact that the rising from the dead is the rising again of the very body that was laid in the tomb?

This whole topic is covered by the argument of Paul to the Corinthians: "If Christ be preached that

he rose from the dead, how say some among you that there is no resurrection of the dead?" If you believe that Christ's body rose from the tomb, how say you that there is no such thing as a body's rising from the tomb? "For," he says, "if the dead rise not, then is Christ not raised." If it be absolutely certain that the grave will not give up its dead, then our Saviour, who died and was buried, is still sleeping within its iron portals. If human science can make it certain that the dead form cannot rise again, then it can do what Pilate's guard could not do — it can keep the Saviour's body within the tomb. On the other hand, if our faith can say with Paul, "But now *is* Christ risen from the dead," then can we believe that the dead in Christ shall rise with him. When Jesus himself burst through the bars of the tomb, he left behind him a path broad enough for all the armies of his saints to come forth after him.

III.—But many of the difficulties connected with the doctrine of the Resurrection disappear of themselves on a little reflection.

1. This question, for instance, is sometimes brought forward: The body dies—it decays, and its substance passes into some plant, which is eaten by and becomes part of the body of some other person, who in turn dies, and this same matter enters the system of still a third. Now, how can you say that in each case the same body shall arise when the same particles of matter went to make up more than one body?

This question proceeds on the assumption that, in order to have the same body, you must have the same particles of matter composing the body. But is this assumption correct? You have the same body to-day that you had yesterday, have you not? But the particles of matter composing your body are not the same now as they were then. By action—by thought, even—there is a continual waste of the tissues of the system, which waste food is required to repair. For every ounce of food incorporated into the system of a full-grown man to-day there must have been just so much waste of the system since yesterday. Thus the particles of matter composing our bodies are changing—changing all the while—never for two successive moments precisely the same—and physiologists tell us that in the course of seven years or so there is a complete change—that the man of fifty has had the particles of matter composing his system entirely changed something like seven different times. And yet you say that all the while it is the same body. It is the same body, because the animating principle is ever the same. Now, if the animating principle of your body has let go some of the particles of matter which it held to itself yesterday, and has taken to itself in their place others from the food which you have eaten to-day, and, notwithstanding this partial change of component particles, you say it is still the same body—what matters it though the complete change

be instantaneous instead of gradual? If, lying in the grave, the animating principle of your body suffers every particle of matter now composing it to escape, and then, by and by, aroused by Jehovah's voice, it arises and takes to itself, not as now from food and drink, but, as in the beginning, from the dust of the earth — not as now, in seven years' time, but in a moment, in the twinkling of an eye, it takes to itself enough, though entirely different particles of matter, to rebuild the frame — the body with which it lay down and the body with which it arises are the same body in precisely the same sense as the body you have now is the body you had yesterday, or last week, or ten years ago.

2. To some, the rising of the same body suggests the perpetuation of the weaknesses and the imperfections of the body. One dies in infancy — will he rise to eternal weakness and helplessness? Another goes down to the grave decrepit with age — will he rise weak, tottering, decrepit? Here is one who has gone through life a twisted cripple — some of his limbs were wanting at his birth, perhaps — or he is blind, or he has never had his hearing — will he rise crippled, blind, defective? This by no means follows. When one lies before us helpless in the cradle, and after a few years stands forth a stalwart man — has he not still the same body? If the one bent with age should wash in the fabled fountain of youth and come forth young again, would he not still have the same

body? When the eyes of the man born blind were opened — when the man received strength who had been lame from his mother's womb — when the man's withered arm was healed, had he not still the same body? For the weakness, the disease, the imperfection is no part of the body itself; these are not of the substance, but are only accidents of the body, and the body is the same though these all be done away, and the frame stand before us in strength and in perfection. As the soul of man is the same soul, though it be freed from all sin and made perfect in holiness, so the body may be the same body with all its imperfections done away.

And with the doctrine of the resurrection should be joined the doctrine of the redemption of the body. For, though it is a glorious thought that the soul freed from sin should be made perfect in Christ Jesus, yet not in that alone will have come to pass that which is written, "Death is (completely) swallowed up in victory." For the body — the primeval companion of the spirit — is still lying in the prison-house of death. But as the body of our Lord was raised up from the grave, so shall the body of his disciple come forth from the tomb. And as all sin is cleansed from the mind, so every trace of the effects of sin shall be gone from the body. It shall arise, not as it went down into the grave, weak, emaciated, marred and scarred by the power of the great enemy, but glorified, and thus made worthy to be the com-

panion of the glorified spirit. The brow that was furrowed with care shall be fair with immortal beauty. The eyes that were dim with watching and with weeping shall kindle with undying radiance. The form that was bowed with trouble and with burdens shall be erect with immortal vigor, and the whole frame shall be transformed into the glory of God's own image. When John in his wondrous vision beheld the risen Lord, it was not as the Lord once was, with visage marred more than any man, and his form more than the sons of men; it was not as the Lord appeared when he thirsted by the well of Samaria, or tottered beneath the burden of the cross. But "his head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass as if they burned in a furnace, and his voice as the sound of many waters." So, when the disciple shall rise to meet his risen Lord, he shall be changed into that same glory. As he went down into the grave in the likeness of the first Adam, he shall rise therefrom in the likeness of the second Adam. In weakness, in suffering, in pain and in death, he has borne the image of the earthy—in brightness, in beauty, in glory and in power, he shall bear the image of the heavenly. As the human form in its first creation must have been the perfection of beauty and strength, much more, created anew in Christ, shall it be the model of every physical glory and excellence.

IV.—But some one may inquire regarding the nature of the bodies of the risen saints. On this point no one can speak with any definiteness. The Apostle tells us that the bodies of those who are alive at Christ's coming shall be "changed." The body of Elijah must have undergone some change at his translation. The body of Jesus now in glory is, of course, different from what it was on earth. So the bodies of the rising saints shall undergo a transformation. Weakness shall gird itself with power—the corrupt shall become incorruptible—dishonor shall be arrayed in glory—and the natural body, the body which we possess in common with the brutes, shall become a spiritual body—one which we shall possess in common with the angels. But just in what this transformation will consist, it were vain to speculate. If, on the morning of creation, there had been presented a handful of the dust of the ground, not the loftiest angelic intellect could have described from it the form and properties of the man that was to be created therefrom. If there were brought before us from some distant land a seed which we had never seen before—a black and shrivelled seed—not by placing it under the most powerful microscope; not though the keenest scalpel unwound the folds of its tissues; not though the most skillful chemistry analyzed its substance, could one describe the stately plant, the beautiful flower, the luscious fruit which should spring from that shapeless seed.

No more by the widest range of surmise can we, from the body of the present, describe that body which shall be.

We sometimes read detailed descriptions of the scenes of the resurrection. We are told just how bone shall come to bone, and how the new body shall take form. But it is safer not to go beyond the statements of the Scriptures — the sum of which statements is merely this: Jesus had a body like ours; that body, dying, was laid in the grave; that same body rose from the grave, and, ascending up on high, is now glorified at God's right hand. So, though the bodies of his saints go down into the grave, they shall rise therefrom, and, glorified, shall ascend to meet the Lord in the air, to be forever with him. As to the details of the resurrection, it is not probable that we could understand them if they were all laid before us. But though many questions we might ask are left unanswered, the great truth itself stands clearly forth, that as Jesus now sits at the right hand of God in that form which was born of a woman, so, though our bodies slumber for a time in the grave, they shall arise, and in them shall we exist forever.

V.—The doctrine of the Resurrection conveys certain important lessons.

1. It teaches us the dignity of the human frame. Some schools of philosophy have regarded matter as inherently vile — as the seat of all sin and evil.

On this idea many religionists have despised the body—subjecting it to neglects and tortures—thinking that the more the body was oppressed and trampled on the more completely was the spirit freed. So often in our own time do we hear of the cumbering clay, the burden of the flesh, as if the body were but a clog from which the spirit might well desire to part forever. But the doctrine of the resurrection teaches us that this body of ours is not in itself sinful; that it is only the abused servant of the wicked soul; that if the plague-spot of sin be upon it, it is merely the livery of its tyrant master, the reprobate mind. This human body God has thought fit to be the eternal dwelling place of the glorified spirit—nay, even the King of Kings and Lord of Lords has thought it not unworthy to be worn by him as the robe of his majesty on the great white throne of eternity. If, therefore, the eternal duration of the mind makes it worthy of culture—if its exalted destination renders it worthy of respect—then should the body also be honored and esteemed, for it shall exist as long as the mind shall exist, twin sister of the spirit in the heirship of eternity.

2. The doctrine of the Resurrection lights up the darkness of the grave. As we recall the truth that the dead shall rise again, the thoughts of many a one go back to some sacred spot where precious dust is sleeping. But as the Saviour was destined to remain but three days in the tomb, so the bodies of the

saints shall be left there only for a season. As we lay the pious dead to rest; as we look down into the awful chasm of the grave, we can even then begin to sing our song of triumph. "Exult not, O, grave, over thy victory, for soon it shall be rent from thy grasp. Only for a little while — but for a little while shalt thou retain the dear form we now surrender to thee." For, as the stone was rolled away from the door of the Saviour's sepulchre, so shall be rent the gates of the tombs where his loved ones are sleeping. The angels that watched by the sepulchre of Joseph of Arimathea, they hover above the spot where each of Christ's saints is sleeping, and not one shall be left in the power of the tomb. From the drifting currents of ocean; from the confused trenches of the battle field; from the unmarked grave in the distant lands of earth, they shall all come up in glad answer at the call of their Lord. He knoweth his sheep by name, and the grave must give them back every one. "Wherefore, comfort one another with these words."

3. The doctrine of the Resurrection sets forth the need and glory of redemption. I have been speaking merely of the resurrection of the dead in Christ, for it is their case alone to which the Apostle alludes in writing to their Thessalonian brethren. But there is a resurrection of the unjust as well as of the just — a resurrection to damnation as well as a resurrection to life. As for those who refuse all part in the

redemption purchased by Christ, they must rise still in "the image of the earthy"—rise to a continuance of the pains which they have inherited as members of a sinful race—which they have increased by their own transgressions, and which must continue to increase as long as they continue to sin. On the other hand, redemption by Christ implies that these weak and suffering bodies of ours shall be delivered from the power of sin and pain, while evil passions and sinful habits—diseases of the soul—these, too, shall all be done away. Let us rejoice that this deliverance is offered us—let us hasten to accept it. And may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good word and work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

New Publications of C. R. Barns.

THE CLAIMS OF THE

BAPTIST CHURCHES

IN AMERICA;

A LECTURE IN A POPULAR FORM, DELIVERED BY

REV. W. W. BOYD,

Pastor of the Second Baptist Church in St. Louis, Mo.

AT THE CHURCH OF THE MESSIAH (Unitarian),

On Sunday Evening, March 10, 1878.

Price by Mail, Post-paid, - - - Fifteen Cents.

TEMPERANCE, ADDRESSES

BY

HON. B. GRATZ BROWN,

EX-GOVERNOR OF MISSOURI.

1. **THE POWER AND DUTY OF THE STATE TO SUPPRESS THE LIQUOR TRAFFIC.** 16 pp., 8 vo. Price per 100, post-paid.....$1.00

2. **THE PEOPLE VS. THE DRAM SHOPS.** 8 pp., 8 vo. Price per 100, post-paid ..... .80

These addresses are among the most powerful, lucid and convincing arguments against the Liquor Traffic ever issued in the whole history of Temperance Literature. The author has brought to bear upon the subject the concentrated force of one of the keenest intellects in America, and deals blows at "the monster evil of our day" which are telling upon its strongholds throughout the country.

C. R. BARNS, Publisher, 215 Pine Street, St. Louis, Mo.

A NEW ROMANCE.

DESCENSUS AVERNO;

—OR—

THE DOWNWARD DRIFT;

A Story of Real Life in New Orleans and the South West.

BY REV. J. H. CURRY.

The publisher takes pleasure in announcing a new story, by the eloquent young pastor of the Baptist Church in Dallas, Texas, which is pronounced by competent critics, who have examined the MS., "worthy of a place in any library." Says one: "This book will put its author prominently before the reading public as a novelest alongside of the foremost authors of our country, and gain a more lasting hold on the affections of the novel-reader. It is not a mere book of the fancy, but one portraying the scenes of real life."

THE WORK IS ELEGANTLY BOUND IN CLOTH, WITH BEVELLED EDGES AND TASTY SIDE TITLE, AND ILLUSTRATED WITH SPIRITED ENGRAVINGS.

PRICE, $1.50.

Sent by mail, post-paid, on receipt of price.

C. R. BARNS, Publisher, 215 Pine Street, St. Louis, Mo.

"Did they descend from Adam, or did they, as Humboldt suggests, pertain to the Autochthone nations?"

JUST PUBLISHED:

FOOTPRINTS OF VANISHED RACES

In the Mississippi Valley.

Being an Account of some of the Monuments and Relics of Pre-historic Races scattered over its surface, with Suggestions as to their Origin and Uses.

BY A. J. CONANT, A. M.,

Member of the St. Louis Academy of Science and of the American Association for the Advancement of Science.

Elegantly Printed on toned paper, with ONE HUNDRED AND THIRTEEN FINE ENGRAVINGS of Mounds, Pottery, Implements, Crania, etc.

OPINIONS OF THE PRESS.

Mr. Conant is confident in the opinion that the Mound-Builders were different from the Indians, and as far superior as the ancient Romans were superior to their rude conquerors. He says that "Missouri was once the home of a vast population, composed of tribes who had a fixed habitation, dwelt in large towns, practiced agriculture on an extended scale, with a good deal of method and skill; who had also a well organized system of religious rites and worship."

The work is a valuable contribution to science. In style it is simple, clear and elegant, and sometimes rises into eloquence.—*St. Louis Globe-Democrat.*

The whole work is interesting, and, while its accumulation of facts is valuable, its deductions from them do not seem to be offensive to the Christian scientist, as is sometimes the case with the books of our modern *savants.*—*Congregationalist.*

The author brings to view, in a condensed form, much that we might search long or in vain for elsewhere. * * While he gives great antiquity to man, perhaps too great, he does not deny or impeach the Divine Record.—*Christian Secretary.*

PRICE, CLOTH, $1.50.

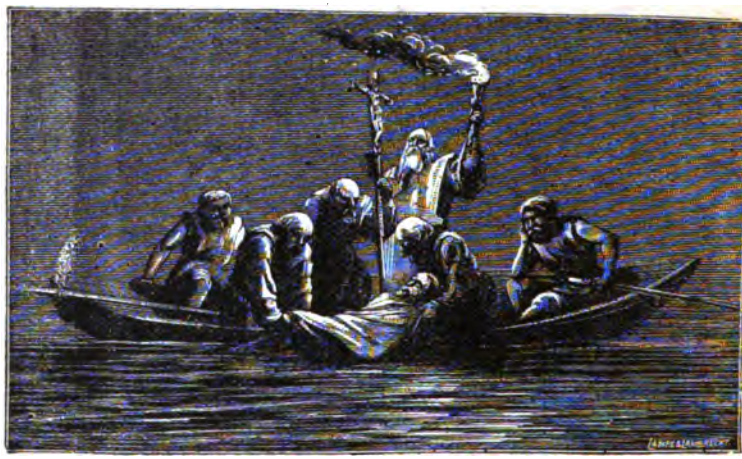
Sent by Mail, Post-paid, on Receipt of Price.

C. R. BARNS, Publisher, 215 Pine Street, St. Louis, Mo.

The only Accurate and Reliable History of Missouri yet Published.

SWITZLER'S

Illustrated History of Missouri,



Burial of De Soto.

By Col. W. F. SWITZLER, of Columbia, Mo.,

With interesting chapters on the Indian Mounds and other pre-historic Monuments of the State, by Prof. A. J. CONANT, A. M.; on its Physical Geography, by Prof. G. C. SWALLOW, LL.D.; and on its Material Wealth, Productions and Possibilities, by R. A. CAMPBELL, C. E.

EMBRACING 635 LARGE OCTAVO PAGES, ELEGANTLY PRINTED ON TONED PAPER AND ILLUSTRATED BY ABOUT 200 FINE WOOD ENGRAVINGS.

Few States have a history of more absorbing interest than Missouri; and yet, up to the issue of the present volume, no work has appeared, from which the student or the general reader could glean more than the barest outline of facts. The romantic episodes of its first settlement; the stirring scenes of the various Indian Wars; the stormy debates attending its admission to the Union; the career of Thomas H. Benton; the great events of the late War, of which it was one of the principal theatres—all these were recorded in scattered documents, but waiting the labors of a competent hand to blend them into a harmonious whole.

No person could have been found better qualified for the task than COL. W. F SWITZLER, Editor of the Columbia *Statesman*. Blessed with a remarkable memory, and having all his life given particular attention to the preservation of documents and memoranda of every description relating to the history and growth of Missouri, he has enjoyed unequalled advantages in the preparation of the work; advantages which have been supplemented by patriotic ardor which age cannot cool, and a discriminating judgment which preserves the truth unswerved by prejudice or partisan feeling. The unvarying accuracy of his record has already been the subject of much complimentary remark.

Price in Extra Cloth, - $2.75; Full Leather, - - - $3.75

Sent by Mail, Post-paid, on Receipt of the Price.

C. R. BARNS, Publisher, 215 Pine Street, St. Louis, Mo.